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A Fresh

DISCOVERY

Of some Prodigious

New Wandring-Blasing-Stars, & Firebrands,

Stiling themselves

NEVV-LIGHTS,

Firing our Church and State into New Combustions.

Divided into Ten Sections, comprising severall most *Libellous, Scandalous, Seditious, Insolent, Uncharitable,* (and some *Blasphemous*) *Passages*; published in late *Unlicensed* Printed *Pamphlets*, against the Ecclesiasticall *Jurisdiction* and *Power* of *Parliaments, Councels, Synods, Christian Kings and Magistrates, in Generall*; The *Ordinances and Proceedings of this present Parliament, in speciall*: The *Nationall Covenant, Assembly, Directory*, our *Brethren* of *Scotland, Presbyterian Government*; The *Church of England*, with her *Ministers, Worship*; The *Opposers of Independent Novelties*; and some Seditious *Queres, Incitations, Practices*, to stir up the Commonalty & rude Vulgar against the *Parliament, Assembly, Ministery*; worthy both Houses, and all *Sober-minded Christians* serious consideration, detestation, and crying for speedy exemplary Justice on the *Libellers* and *Libels*, to prevent our *Churches, Religions, Parliaments, Kingdomes* eminent ruine.

Whereunto some *Letters* and *Papers* lately sent from the *Sommer-Islands*, are subjoyned, relating the *Schismaticall, illegall, Tyrannicall* proceedings of some *Independents* there, in gathering their *New-Churches*, to the great Distraction and prejudice of that *Plantation.*

Published for the Common good

By WILLIAM PRYNNE of Lincolns Inne, Esquire.

Take heed therefore, that the Light *which is in thee be not* Darkness: *If thine* Eye *be evill, thy whol body is full of* Darkness: *If therefore the* Light *that is in thee be* Darkeneſſe, *how great is that* Darkneſſe? Luk. 11. 25. Mat. 6. 23.

These filthy Dreamers despise Dominion, *and speak evill of* Dignities: These are raging waves of the Sea, foaming out their own shame; WANDRING STARS, for whom is reserved the Blackness of Darkness for ever. Jude 8. 13.

LONDON

Printed by *John Macock*, for *Michael Spark* senior, at the sign of the blue Bible in *Green Arbour*. 1645.

TO
The *High* and *Honourable* Court of PARLIAMENT.

MOst Religious and Judicious SENATORS, I here present to your *saddest thoughts* and *serious deliberations*, an abstract of sundry most scurrilous, scandalous, seditious railing Libels, lately published to the world in Print, by some *Anabaptisticall Independent Sectaries*, and *New-lighted FIRE-BRANDS*; wherein the undoubted Priviledges, Ordinances, just Proceedings of *Parliament*; the Reverend Assembly of *Divines*; our Brethren of *Scotland*; the Church of *England*, with her Government, Ministers, Worship; the Nationall *Covenant*, *Directory*, *Presbytery*; professed *Defenders* of the Parliaments Priviledges, Ordinances against their Licentious Schismaticall Practises, (according to their Solemn Vow and Covenant) are so audaciously affronted, oppugned, slandered, railed against; and the Common people so earnestly excited to mutiny against the *Parliament Assembly*, *Presbytery*, Government and Ministers of our *Church* of *England*, that I am confident no former Age did ever produce such Monstrous Insolencies, such detestable virulent Libels, which neither the *Honour*, *Justice*, nor *Wisdome* of that *Soveraigne Court* of *Justice* wherein you are Assessors, nor the Peace and Safety of our *Religion*, *Church*, *State*, nor your own personall security, nor the Nationall *Vow* and *Covenant*, (engaging both your Honours and all others who have taken it against these *pernitious Mutiniers*) can any longer suffer you patiently to tollerate (as hitherto you have done) without exemplary proceedings against, and punishments upon the Authors, Printers, Publishers, Dispersers of these most scurrilous and mutinous Pamphlets. Wherein they most injuriously and falsly revile, traduce all such for *Persecutors*, *Fighters against Christ and his Kingdome*, *Enemies to the wayes of Christ*, *pulling his royall Crown from off his head*, *his kingly Scepter out of his hand*, Oppugners of the most religious, conscientious

ſcientious, Godly, beſt-affected Party (as they *Phariſaically* and falſly terme themſelves) dividers betweene the Parliament and their beſt, their faithfulleſt Freinds; *Prophane Apoſtates, Popiſh Jeſuiticall Incendiaries, haters of Gods people*, and the like; who out of conſcience, ſolid Judgment and cordiall affection to the ſafety, tranquility of Religion, Parliament, Church, Kingdome, dare openly by word or writing, maintain the undoubted Juriſdiction of Parliaments, Synods, Magiſtrates in Eccleſiaſticall affaires, or oppoſe their factious, ſchiſmaticall Independent wayes and Innovations, deſtructive both to Magiſtracy, Miniſtery, Vnity, Parliaments, and that bleſſed Reformation ſo much deſired.

For my owne particular, I have with much Patience and Contempt endured, without any *Reply* at all, their falſe unchriſtian *Invectives* againſt my ſelf, only for Writing in Vindication of the undoubted Eccleſiaſticall juriſdiction, directive and coercive power of Chriſtian Emperours, Kings, Magiſtrates, Parliaments, in matters of Religion and Church-government, in my, *Truth triumphing over Falſehood, Antiquity over Novelty*, publiſhed with Your ſpeciall approbation; and my *Independency Examined*, (which have much incenſed this *waſpiſh Generation*, unable to give any ſatisfactory anſwers to them) and I ſhould have continued ſilence ſtill, had my own private intereſt only been concerned. But when I diſcerned them to be ſo audaciouſly licentious, preſumptuous, as *To* [a] *ſet their mouth againſt the Heavens, to* [b] *revile the very Gods themſelves, and curſe the Rulers of the people*; [c] *to deſpiſe Government and ſpeak evill of Dignities, to bring railing accuſations againſt, and* [d] *reſiſt the Higher Powers*, publiſhing Libell after Libell, againſt the Proceedings, Ordinances, and Juriſdiction of the preſent Parliament and Aſſembly, yea with Antichriſtian pride, *to* [e] *oppoſe and exalt themſelves above all that is called God, or that is worſhipped* (as they have lately done, in the Pamphlets hereafter mentioned, and in the *Nativity of Sir Iohn Presbyter*, &c. freſhly publiſhed ſince the reſt; every of theſe latter Libels being more ſeditious and pernitious then the former) and [f] *Barrabas* like, *to ſtirre up ſedition and inſurrection among the people*, againſt the Ordinances, Votes of Parliament, and that Eccleſiaſticall reformation and Presbyteriall government You have reſolved to eſtabliſh; [g] *My bowels, my bowels were pained within me at my very heart, ſo that I could not hold my peace, nor keepe ſilence any longer, becauſe thou haſt heard, O my ſoul, the ſound of theſe ſeditious Trumpets*, and *the alarme* of this Schiſmaticall Anti-

(a) Pſal. 73. 9.
(b) Exod. 22. 28. Acts 23. 5.
(c) 2 Pet. 2. 10.
(d) 2 Theſ. 2. 4.
(e) 2 Pet. 2. 11. Rom. 13.
(f) Mar. 15. 7.
(g) Jer. 4. 19.

Anti-Parliamentary *war*: Yea ſhould I now refraine from writing, the very ſtones themſelves would immediately cry out againſt their moſt infamous *Libels* and mutinous preſumptuous Practiſes, oppoſite to all publike *Order, Government, Authority.*

And the rather am I neceſſitated to this ungratefull worke, becauſe their very Libels, actions, ſpeeches proclaime a plotted avowed Confederacy among ſome furious Ringleaders of theſe Independent Sectaries (though I preſume the more moderate are not guilty of it) againſt the Parliament, Aſſembly, and all their Reſolves in matters of Religion or *Church-Government*, yea, againſt our very *Church*, *Miniſters*, and *Tithes* the meanes of their ſupport; as their Libellous Paſſages againſt the Eccleſiaſticall Power, proceedings of the Parliament and Aſſembly; their publike oppoſitions againſt the *Nationall Covenant*, *Directory*, the Ordinances prohibiting diſorderly & unlicenſed Printing of Libellous Sciſmaticall Pamphlets; againſt Lay-mens preaching in the Army or elſe-where; for due Payment of *Tythes*, &c. recited in the enſuing Sections, will at large declare.

And that which further confirmes me in this opinion, is: Firſt, the New Seditious Covenants which the Members of ſome Independent Congregations enter into; *To adhere, defend, maintain, to the utmoſt of their powers, and contend for, even unto blood, the eſtabliſhment of that Independent form of Church Government which themſelves have ſet up and ſubmitted to, and oppoſe the Presbyterian*, in contempt of the Parliaments Authority: in truth meere Anti-covenants to the Nationall League and Covenant, which they utterly refuſe to take, and rayle againſt.

2. Their menacing predictions to the Aſſembly and Presbytery in their two laſt [k] Libels; wherein they print, That the time haſtens the people will call them to an Account, and repell and confound them by the ſword; That the life of Sir *Iohn Presbyter* is like to be neither long nor good; That he wilbe brought to a ſudden untimely end, Perhaps *HANGING*. That Presbytry ſhall live but a ſhort time to do miſchiefe, and then, *THE COMMON PEOPLE* will begin to ſing, *Hey Toſſe*, The Devil's dead; Presbytery will quickly dye, the Synod be diſſolved, the divell chained up: and therefore follow the adviſe of old *Cato*; *Spem retine. Rejoice O heavens, ſing aloud O earth*, clap thy *hands for joy, O England, poſt nubula ſoles*; thou ſhalt have a *time of Quietneſſe, of peace, of content*, for *Presbytery* will have never a Child to vexe thee, to Impriſon thy free Denizens, to ſucke up thy fatte, devoure thy good things

[k] *Martins Echo. p. 5. 6. The Nativity of Sir Iohn Presbyter, p. 5. 9. 10. 12.*

'things and eat up thy bread out of thy Childrens mouthes, and himselfe
'is not long lived, as I shewed before; and then farewell persecution for
'conscience, farewell Ordinance for Tithes, farewell Ecclesiasticall
'Supremacy, farewell Pontifical Revenue, farewel *Assembly of Divines*
'dissembled at *Westminster*, you shall consult together no more, farewell
'Sr. *Simon Synod*, and his son *Presbyter Iacke*.

Gens antiqua ruit, multos dominata perannos, &c.

Which passages, presage and intimate nought else, but a plain conspiracy, confederacy, against the Assembly, Presbytery and presbyterian party.

3. Some late seditious speeches of two preaching Captaines of this Schismaticall Confederacy; who being apprehended and questioned by Sr. *Samuell Lukes* Officers for preaching in *Newport-Pannell*, and other places neare adjoyning, in contempt of an Ordinance of Parliament made the 26. of *April* 1645. which ordaines, *That no person be permitted to preach who is not ordained a Minister*; threatning condigne punishment to the offenders against it for their contempts; enjoyning Sr. *Thomas Fairfax*, the *Lord Major*, the *Committee of* Militia *for London*; the *Governours*, *Commanders*, and *Magistrates of all Garrisons*, *Castles*, *Places of strength*, *Cities*, *Townes*, *Forts*, *Ports*, and the *respective Committees of each County*, To *see the same duly observed in the Army and places aforesaid, and make speedy representation to both Houses, of such as shall offend therein.* These Captaine preachers; (far wiser then that devout *Centurian Cornelius*, *who feared God with all his house, and prayed to God alwaies*; yet never turned Preacher to his owne *Band*, for ought we read, *but by Gods own direction from heaven, sent for the Apostle Peter* to *instruct him* and *his family*, Acts 10.) among other speeches averred; That they were illegally used by Sr *Samuel* in being apprehended
'(for their contempt against this Ordinance;) most fasly and seditiously
'affirming, That the Generall &all the Colonels in the Army were deeply engaged *IN THEIR DESIGNE*: That they would acquaint their
'*FRIENDS IN THE HOVSE OF COMMONS* of their bad usage, that they had done nothing but taught the Word of God;
'(among other things, that wee had no true Church nor Ministry, and
'that the children of *Beleevers* had no more right to *Baptisme* then those
'of Infidels, &c.) which they would justifie, and those friends likewise:
'That they had Commission from the Parliament for what they did, &c.
'Whereupon one *Capt. Oxford* answering them; That he was confident there

there were few or none in the Houſe would uphold them (againſt an expreſſe Ordinance of both houſes) and that the Generall and Collonels would not ſide with them in this caſe: The ſaid Pedicant Captains replyed; That ſhould be tryed ſpeedily: For they were reſolved to make this buſineſſe *THE LEADING CASE OF THE KINGDOME FOR ALL THE GODLY PARTY*: adding; That if the godly and wel-affected party were thus perſecuted, they ſhould be forced *TO MAKE A WORSE BREACH THEN WHAT WAS YET, WHEN THEY HAD DONE WITH THE KINGS PARTY*: and telling Enſign *Ratford* and his Souldiers, that they were worſe then Cavaliers; and that when they had made an end of the war with the Cavaliers, *THEY SHOVLD BE FORCT TO RAISE A NEW ARMY TO FIGHT WITH THEM.* *Note.*

Certainly theſe ſeditious privy Covenants, Libels, Speeches, compared with the enſuing Sections, Letters, diſcover and portend no leſſe then a ſtrong conſpiracy among ſome *Anabaptiſticall Sectaries* to oppoſe the Power, Ordinances and Proceedings of Parliament, to extirpate all other Governments but their own, and to ſet it up by the ſword, or popular commotions in deſpight of your Authority. And is it not then high time for your Honours, with all other well-affected Perſons to look about you? to Vindicate your own *Power, Honour, Juſtice*, againſt theſe moſt ſeditious, audatious, contemptuous Libellers againſt your Soveraign Authority, your moſt Religious Ordinances, proceedings in the deſired waies of *Reformation*; and to make ſome of them Exemplary Monuments of your *Impartiall ſeverity*, to deter others from the like *unparalleld Inſolencies*, not read nor heard of in any preceding Age, nor practiſed by any Generation of men, but theſe *New furious Sectaries*: who to engage all ſorts of people in their *Quarrell*, proclaim a free *Toleration* and *Liberty of Conſcience*, to all *Sects*, all *Religions* whatſoever, be it *Judaiſme, Paganiſme, Turciſme, Arianiſme, Popery*; (as all their Pamphlets manifeſt) And to intereſt the female Sex, and draw them to their party, they (*contrary to the* [n] *Apoſtles precept*) allow them not only *deciſive Votes*, but Liberty of *Preaching, Propheſying, ſpeaking* in their Congregations; yea, power to meet in their * *Nocturnall Conventicles*, without their *Husbands, Parents, Miniſters Privitie*, the better to propagate Chriſts Kingdome, and multiply the *Godly party*: Which, what confuſion and Anarxy it will ſoon produce in Church and State, if not prevented by your Honours extraordina-

[n] 1 Cor. 14. 34. 35. 1 Tim. 2. 11, 12.

* Which they uſed in *Newport Pamell*, contrary to the Governours Command.

traordinary speedy *Diligence, Wisdome, Power*, I humbly submit to your deepest Judgements.

I am certain your Honours have read the (a) Histories of the Tragicall Wars and Commotions of the Anabaptists in *Germany*; whose Opinions where-ever they predominate, are fatall to the Government, Magistracy, Ministery of all States, Churches, and bring in *popular Tyranny*, and licentiousnesse, the worst of evils. O then let not your *Honours* Patience or Indulgence to such Anabaptisticall Libellers involve both you, us, our Realm, in like *German popular Seditions, Devastations, and bloody Massacres*, which they threaten: but if these New seditious Lights and Fire-brands, will needs set up New Churches, Heresies, Church-governments, and vent their new errors or opinions against your Power and Authority, let them doe it onely in *NEW-ENGLAND*, or other *NEW-FOVND LANDS*, since *OLD ENGLAND* needes them not, unlesse it be to set her all on fire.

(a) *Sleidan*, Com. l. 5. 10. *Gastius*, de Anabaptist: Erroribus. Bullinger adverss. Anabaptist. Guil de Bres Contr. Les Anabaptistes. D. *Featlies* Dippers Dipt, p. 199. 200, &c The History of the Anabaptists.

As for those furious Champions and Emissaries of theirs who have most presumptuously opposed your religious Ordinances, by word, deed, and presuming on the strength of their Freinds within your *Walls*, (the opinion wherof, with your former *Lenity* towards them hath much increased their spreading *Leprosy*) intend now at last to try this issue with your Honours; whether your just Ordinances, or their willfull Contempts against them shall take place; It is presumed you will so proceed gainst them, and the Authors, Printers, Publishers of the execrable Libells here presented to your veiw, that they and all the world shal know, *You are a Soveraigne Court of Parliament*; whose priviledges, Honour, you have all joyntly Covenanted to mantain with your Lives, Power, Fortunes; and to proceed against all such secret Underminers or open Impugners of them, as *Capital Delinquents*: and these Mutineers experimentally know, that no one Member of your Honorable Assembly, will so far dishonour himself, or violate his publike trust & Covenant, as to countenance such audacious willfull offenders in the least degree; nor yet for Fear or Favour of any Faction, any Person how great soever, decline one hairs-bredth from that straite path of Truth and publike Justice, [the greatest Security and support of Parliaments, Kingdoms] especially in these Leading-cases, wherein you are most concerned, and as much obleiged to maintain your own Priviledges, Power, Reputations, Ordinances, against *Seditious Sectaries*, as against *Rebellious Cavaleers*: or else dissolve, give over your intended almost-accomplished

Refer-

Reformation; and so render your selves, with your Proceedings contemptible to all the world: which God forbid.

If any should Object; that the Punishment of these grosse *Libellers & Ring-leaders* of sedition would discontent and disengage the Independents, with all other Sectaries of their opinion, who are a considerable party now; which might prove dangerous to the state in this juncture of our publike Affaires. *Object.*

I answer: 1. That I doubt not all moderate and juditious persons of that party wil willingly disclaime, if not excomunicate, banish them their Congregations, and yeeld them up to publike Justice, as persons worthy the severest Censures; else all the world will cry shame upon them. *Secondly*, Admit your executing Justice on them should discontent their party; yet thankes be to God (for all their vapouring) they are not so potent, so considerable as to over-aw a Parliament from doing Justice on such of their party, who Libel against, or affront their power & proceedings; in which case, our whole three Kingdomes are solemnly engaged by publike Covenant to assist you to the utmost, with their very lives and fortunes. Thirdly, The greatnes of the Kings *Power, party*, hath not retarded you from executing Justice upon *Strafford, Canterbury, Tompkins*, & sundry other delinquents: Shall then the lesse considerable Faction of *Anabaptists* and other *Sectaries* hinder you from proceeding against a few seditious Libellers and Delinquents of their party? Fourthly, Either you must permit them to go on to libel and affront your Authority, Orders, proceedings still, without exemplary punishments, to your great dishonour, infamy: or else proceed against them now, whiles your Ordinances, and their contempts against them are fresh, their party small: else they will plead prescription, and you will be lesse engaged, lesse able to punish them hereafter, in case they should grow stronger and more numerous. *Principiis obstandum*; is ever the best policy. Fiftly, Let their party be as considerable, as potent as is falsely surmised by themselves, yet I humbly conceive, it stands neither with the Majesty, Honour, Power, nor Wisdome of a Parliament, to be afraid of doing Justice (especially in maintenance of their own Ordinances, Priviledges whoever they discontent: In such a case, *Fiat Justitia, ruet Cælum*; is the safest Resolution. *Answ.*

Majestrates and inferiour Judges (much more then supreamest Courts of Judicature) must *not* * *fear the faces nor Frowns of any Mortalls* in discharging their duties, but execute Justice and Judge- * Psal. 56. 4. Isa. 7. 4. Jer. 1. 8. 17.

ment, what ever comes of it, and trust God with the Event.

Sixtly, The not doing *Exemplary Justice* in such leading cases of publike Concernment, will render your *Parliamentary Authority, Ordinances, Proceedings* more contemptible to your own party, then ever they were unto the Kings: yea, animate the Country *Club-men* and every inconsiderable *Sectary*, not only to Jear, contemn, disobey your *Ordinances and Commands*, but at last to *prescribe Laws* unto you, [as * *Iack Cade* and his Confederates did to the *Parliament* in the 29. of *Hen. 6.*] Which will by consequence bring Parliaments into contempt, and so speedy desolation upon all our *Dominions*, after so many successefull proceedings. Up therefore and be doing Justice upon some few chiefe offenders of this kinde for the present, to prevent execution upon many others, if not ruin on us all, for the future, and God himselfe will no doubt be with you; † *You neede not fear what flesh can do unto you*, or Sectaries *speake* or *write* against you: whose ensuing scurrilous Libellous Seditious passages will so publikely discover their uncharitable, unchristian, Libellous, slandering, tumultuous dispositions, and hypocriticall, false, froward, licentious tempers, to all the world, as will render them odious to all sober-minded, peaceable, conscientious, modest Christians, if not to themselves, and all ingenious persons of their own Sects; and so, through Gods blessing, reduce many of them to the bosome of our Church, from which they have formerly revolted.

* See 31. H. 6. c. 1.

† Psal. 56. 4.

It is not my intention by any the premisses to foure or exasperate your *Honours* in the least degree against any peaceable, Conscientious, Orthodox, or truly Religious Christians, seduced by the *Independent party*; or to stir up any kind of persecution against such; whose consciences will (I doubt not) in due time be fully satisfied, perswaded to submit to that Presbyteriall *Church-Goverment* and *Discipline*, which you have now resolved to establish in *our Churches*; there being nought there in repugnant to Gods word, or which any well-informed Conscience, can have cause to scruple at. Towards such as these, it is most just and reasonable, all Christian Charity, meekness, long-suffering, brotherly love, and fitting liberty should be Indulged for the present, till God shall further open their eyes and turn their hearts unto us. For whose better satisfaction in the irregularities of their new concealed Independent way, I have here-unto subjoyned some *Letters* and other *Papers* lately sent me from the *Summer Islands*; whereby they may discover, the faction, arrogance, pride and Cruelty of the Independent

Ministers

Miniſters there, and that the *Liberty of conſcience* they plead for, & pretend they grant to Presbyterians, others, and the peaceableneſſe of their way, is but a meere fiction, contradicted by their practiſe; and likewiſe diſcern, how they lead their followers by *a meere implicite faith*; impoſe upon them *a Popiſh blind Obedience*; exerciſe a meere *Papall Authority and unlymited dangerous Arbytrary power over them and others*; pretending an *Vtopian Government after the mind of Chriſt*, which is no *where written in his word*; nor in any *claſsicall Authors*, *Ancient or Modern*, but founded only in their own *Fancies*, not yet fully diſcover'd, nor ſet down in writing, nor agreed on among themſelves, nor publiſhed to others for their better ſatisfaction. The ſerious Conſideration whereof may happily reclaime our Independents here from the error of their ſeperating deſtructive ways, and eaſe the oppreſſed Planters of thoſe *Iſlands* from that *Independent yoake of Bondage under which they ſo much groane*, as to cry out to You *for releife* of their ſore oppreſſions in their Letters: which I ſhall beſeech your *Honors* in their behalfe (ſince they have made their addreſſes to your *Tribunall* by my mediation) ſeriouſly to lay to heart, and ſeaſonably to redreſſe.

Thus humbly craving Pardon from your Honorable Aſſembly for my *true-hearted Zeale* to do you faithfull ſervice, by this *unburthening of my conſcience, and preſenting You with this Freſh diſcovery of thoſe New Wandring-ſtarres* and *Firebranas* who revile, oppugne your Eccleſiaſticall Juriſdiction, Proceedings, Ordinances; diſturb the much-deſired peace of Church, State, (which we ſhould all earneſtly endeavour in theſe diſtracted Times;) I humbly recommend all your faithfull undertakings for the ſecurity, tranquility of both, to Gods owne bleſſing with my devouteſt *Oriſons* to the throne of Grace, and ever remaine,

Your Honours, the Republikes, Churches,

moſt devoted Servant,

WILLIAM PRYNNE.

A fresh Discovery of prodigious *New-Wandring-Blasing-Stars* and *Fire-brands*, stiling themselves NEVV-LIGHTS: Firing our CHURCH and STATE into New Combustions.

THE Apostle *Paul*, led by a Propheticall Spirit, hath left us such an exact *Character* of the *last times*, and of the exorbitant tempers of many Christian Professor living in them, as never suited with any age so fitly as this wherein we live, nor with any generation of people, so well, as those *New-Lights* and *Sectaries*, sprung up among us, who (being many of them *Anabaptists*) have all new-christned themselves of late, by the common name of *Independents*: This character we finde recorded, 2 *Tim.* 3. 1. to 10. *This know also, that in the last dayes perillous times shall come:* (and what times were ever more perillous then the present?) *For men shall be lovers of themselves, coveteous, boasters, proud, blasphemers, disobedient to Parents* (Naturall, Civill, Ecclesiasticall) *unthankefull, unholy; without naturall affection, truce-breakers, false accusers, incontinent, fierce, dispisers of those that are good; Traytors, heady, high-minded, lovers of pleasures* (of their own bellies, lusts, wayes, opinions, fancies) *more then lovers of God; having a form of Godlinesse, but denying the power thereof: FROM SVCH TVRNE AWAY.* But some might demand of him, by what distinguishing marke may we know who these persons are? The Apostle therefore subjoynes such a symptome, as suits most exactly with our new *Separating Lights* & *Conventiclers*, who forsake the publike assemblies, and creep into private houses, working principally (as the *Devill did at first) upon the weakest Sex: *For of this sort are they WHICH CREEP INTO HOVSES* (thus interpreted by the Apostle: *Heb.* 10. 25. *Not forsaking the assembling of our selves together, or the publike Assemblies, as the MANNER OF SOME IS*, and of our Sectaries now) *and lead Captive SILLY WOMEN, laden with sinnes, led away with diverse lusts: EVER LEARNING AND NEVER ABLE TO COME TO THE KNOWLEDGE OF THE TRVTH* (as those Independent Seekers are, who like *Wandring Stars*, gad every day after New-Lights, New-fashions of Church Government, *Wavering like empty Clouds without Water, or Waves of the sea, driven with the Wind and tossed*; not knowing yet what Government they would

Gen. 3. 1, 2, 12. 1 Tim. 2. 14.

Jude 13.

James 1. 6.

would have, or where to fix; *Believing and practiſing all things, with a reſerve, to alter their opinions and practiſe every day upon diſcovery of further light, as the Independent Apologiſts profeſſe for themſelves, and adviſe all others to do.* Now becauſe ſuch *Houſe-creepers* and New-lights, have uſually lofty conceits of their own opinions, judgements, wayes; as if the truth of God were monopolized unto them, and therefore all the World ſhould ſpeedily ſubmit to their fooliſh dictates, and erronious by-paths: the Apoſtle immediately paſſeth this cenſure of their perſons and proceedings. *Now as* Jannes *and* Jambres *withſtood* Moſes, *ſo do theſe alſo reſiſt the truth: men of corrupt mindes, reprobate (or of no judgement) concerning the faith: but they ſhall proceed no further, for their folly ſhall be manifeſt unto all men, as theirs alſo was.* The very detection of their abominable, ſeditious, ſeducing practiſes, ſhall put a ſtop to their proceedings, and fruſtrate all their expectation. Now if any man ſhould doubt whether this propheſie of the Apoſtle were really intended of Separatiſts and Sectaries; the Holy Ghoſt hath reſolved it in direct termes in the *generall Epiſtle of Jude, v.* 17, 18, 19. *But beloved, remember that the words which were ſpoken before of the Apoſtles of our Lord Ieſus Chriſt* (and among others of the Apoſtle *Paul* in the forecited Text) *How that they told them, there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts* (not after the Spirit and Word of God which they moſt pretend to: and would you know who theſe are?) *Theſe be they who SEPARATE THEMSELVES, ſenſuall, having not the Spirit.* To which the Apoſtle *Peter* addes theſe further deſcriptions of them. 2 *Pet.* 2. 10, 11, 12, 14, 18, 19. That they *deſpiſe government, are preſumptuous, ſelfe-willed, ſpeak evill of Dignities, bring railing accuſations againſt them, ſpeak evill of the things they underſtand not, beguile unſtable ſoules having hearts exerciſed with covetous practiſes, being clouds carried with a tempeſt, Wels without water, Who when they ſpeak great ſwelling words of vanity, allure through the luſts of the fleſh, through much wantonnes* (of ſpirit as well as fleſh) *thoſe who are clean eſcaped from them who live in error: While they promiſe them liberty* (the liberty of conſcience to profeſſe what Religion they liſt, to uſe what Church government they pleaſe, without controll of Parliament, Synod, or Magiſtrates) *they themſelves are the ſervants of corruption*; and as *Iude, v.* 13. prove *Raging Waves of the ſea, foaming out their own ſhame, wandring ſtarres, to whom the blackneſſe of darkneſſe is reſerved for ever.* All which deſcriptions, how properly they ſuit with our New-Independent-lights and Incendiaries, I ſhall clearly demonſtrate out of ſeverall clauſes in their late ſeditious Anti-Parliamentary Impreſſions, betraying the rottenneſſe of their hearts, the pride, ſedition, and rebellion of their ſpirits, which I ſhall reduce to theſe ten Sections.

1. Seditious, ſcandalous, libellous, and uncharitable paſſages againſt the authority and juriſdiction of Parliaments, Synods, and temporall Magiſtrates in generall, in Eccleſiaſticall affaires.
2. Againſt ſundry Ordinances and proceedings of this preſent Parliament in particular.

3. Againſt

3. Against the Nationall Covenant prescribed by Parliament.
4. Against the present Assembly of Divines, sitting and acting by order of Parliament.
5. Against the Directory ratified by Ordinance of Parliament.
6. Against our Brethren of *Scotland*, whom of late they much applauded.
7. Against Presbyterians and Presbyterian government in generall.
8. Against the Church of *England*, her Worship, Ministers, and Government in generall.
9. Against such who have out of conscience written or preached against their seditious wayes, and Libels.
10. Seditious Queres, Passages, and Practises, to excite mutinies and popular commotions against the Parliament, and disobedience to its commands.

Section I.

Containing divers seditious, scandalous, libellous passages against the authority and jurisdiction of Parliaments, Synods, and temporall Magistrates in generall, in Ecclesiasticall affaires, in the late Writings of severall Independent New-lights, and Firebrands.

I Shall begin with a *Copy of a Letter Written by* John Lilburne, *Lieu. Colonell*, (the Ringleader of this Regiment of New-Firebrands) to *William Prynne* Esq; upon the comming out of his last book, intituled, *Truth triumphing over Falsehood, Antiquity over Novelty* : Of which Letter there have bin three Impressions made by him, without license; contrary to the Ordinance of both Houses, restraining the printing or dispersing of unlicensed, libellous, & seditious Pamphlets: whre he *p.*4. writes thus.

Sir, in your last book that you put out, you spend a great deale of paines in citing old rusty Authors, to prove that Kings, Councels, Synods, and States, have for so many hundred yeares medled with matters of Religion. I grant you they have; but I demand of you, by what right, or by what authority out of the Word of God they have so done? Hath God the Father, or Jesus Christ his Sonne given them any allowance in this? Or have they not hereby rather fulfilled the prophesies of the Scripture, which saith, *Rev.*17.17. That the Kings of the Earth shall give their power unto the Beast till the Word of God be fulfilled, which they have done in assisting the *Popes* to joyne the Ecclesiasticall and Civill State together, making the Golden Lawes of Christ to depend upon the Leaden Lawes of Man; yea upon such Lawes, as was just suitable to their tyrannicall lusts, and which might the most advance their wicked ends and designes: and in the doing of this, they have set up a perfect Antichrist against GOD'S CHRIST, yea, *England* is not free from this.

And to hold, that Kings, Parliaments, Synods, States, have any thing to do in matters of Religion and Church-Government, he concludes *pag.* 5. to be a setting of the Potentates of the earth together by the eares with Christ (who is to rule all Nations, *Rev.* 12. 5.) to pluck his Crown from his head, his Scepter out of his hand, and his person out of his throne and State, that his Father hath given him to raign gloriously in.

Which is thus backed by *Henry Robinson* the (supposed) Author of the Answer to Mr. *William Prynnes* 12. *Questions* concerning Church-Government, *pag.* 6. Particular Churches, members of a Kingdome and Nation, are not obliged in point of Conscience and Christianity, to submit unto whatsoever publike Church Government, Rites, and Discipline, a Nationall Councell, Synod, and Parliament shall conceive most consonant to Gods Word, unlesse it prove so in the whole Kingdomes, Nations, and those very particular Churches Judgement, *pag.* 8. The grounds of *Independent* Government, attribute nothing to the Magistrate in Church affaires further then the Magistrate is a member of their Churches and Assemblies, *pag.* 12. You can no more Justifie a Nationall Church of Christians shall likewise go up to the Temple of *Jerusalem* from whence by the same Prophesie, they are also to receive the Word of God, and not from Parliament, Pope, Synod or Presbytery.

Mr. *Henry Burton* in his *Vindication of Churches commonly called Independent, &c.* p. 49, 50, 51, &c: The Church is a spirituall kingdome, whose only King is Christ, and not Man: It is a spirituall Re-publick, whose only Law-giver is Christ and not Man. No man nor power on earth, hath a Kingly power over this kingdome. No earthly Lawgiver may give lawes for the government of this Republick. No man can or ought to undertake the government of this communion of Saints. No humane power or law may intermeddle to prescribe rules for the government or form of this spirituall house. NOT COUNCELS, NOT SENATES. This is Christs Royall Prerogative, which is uncommunicable to ANY, TO ALL THE POWERS ON EARTH, &c. he adds, p. 60, 61.

We challenge you to shew us, any Parliament, Councell, Synod, ever since the Apostles, that could or can say thus, It seemed good to the Holy Ghost and us, to determine controversies of Religion, to make and impose Canons to binde all men, &c. Shew this to us at this time, and we will obey. But if you cannot, as you never can; never let any man presse upon us that Scripture, that Synod, which hath no parallell in the whole world, and so is no precedent or patterne, for any Councell, Synod, Parliaments.

A short Answer to Adam Stewarts *second part of his over-grown Duply to the Two Brethren; with certaine difficult questions easily answered:* printed (without license) 1644. supposed to be written by Mr. *John Goodwin*, p. 13 17. But perhaps you'l say, there is an Act of Parliament, a Civill law declaring heresie, or any different from the State opinions, such as for the present are in fashion to be censurable by the civill power; I answer, not without all due respect unto the lawes, and such as made them, that if there be any distinction between a Church-state and a civill-state, which all Christians hitherto ack owledge, the enacting civill lawes to punish spirituall offences, is not only a soleciſme or impropriety

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in state, but an incroaching on the Churches power, a profaning of the Keyes, and injurious to the offender, who by this meanes is punished both beyond the degree and nature of his offence. If the blessed Spirit should at any time bear witnesse unto your spirit, or unto the spirit of a whole Parliament and Synod, what were this to the spirits of other men? must not they wait with patience untill the blessed Spirit be pleased to visit their spirits likewise, before they can joyne with yours or the Assemblies spirit? But if the Synods determination of this or that controversie should seem good unto the holy Ghost, as the Churches decrees of Jerusalem did, must they therefore be imposed upon the Countrey, the whole world? Is not this to equallize your Synodall Canons with those decrees of the Apostolicall Church of Jerusalem, and to make Scripture of yours, as well as theirs? is not this to adde to Scripture? nay, to alter it, *p.* 28. But if King and Parliament may not force a new Religion or Sect, suppose Presbyterian, upon the kingdome, much lesse can the Synod, which neither has nor yet pretends as is alleaged, to use the materiall sword? And if for matters of religion all power originally is in Christ, as you sometimes acknowledge, How can King, Parliament, or Synod, wrest it from him? Nay what think you? is it not secondarily in the people, as well as civill power, which you affirme in the same page? and so doubtlesse is spirituall power, unlesse you will make God to have provided mankinde better of a safegard, or liberty to defend their bodies, than their soules: If then the spirituall power be so inherently in the people next under Christ, as that they cannot so well renounce and part from it in many respects, by what they may of civill; how can it be thought by any one, that the King, Parliament, Synod, though never so much importun'd by a thousand such Asses, should goe about to settle a new Presbyterian Scotch government, with an intention to force a conformity of the whole Kingdome, three quarters whereof cannot as yet be thought to submit unto it willingly or for conscience sake, *Pag.* 32,33,34,35,36. *Qu.* 5. Is it not an ungodly thing to suffer men to be of any Religion? *Ans.* No, For both our Saviour his Apostles, and the Primitive Christians did the same: neither is it in the power of flesh and blood to hinder it. *Qu.* 6. Is it not the most unseemely sight to see the people of one Citty run scambling from their Parishes to twenty Conventicles where so many severall doctrines are taught? *An.* No, but farre more monstrous and abominable in the eyes of God, for people of twenty severall opinions for feare or favour to assemble and Joyn together hyprocritically in one way of worship or Church discipline. *Q.* 8. Ought we not then at least to keepe our different opinions and Religion unto our selves in obedience to the Civill Magistrate that commands it? *An.* No, because it is better to obey God then man. *Qu.* 9. If Jesuited Papists and other subtile Hereticks be suffered, will they not likely seduce many unto their erronious by-pathes? *Ans.* Though a Tolleration of erronious opinions may gaine some to fathan, yet truth being therewith to be published and improved will in all probabillity, not onely gaine so many more to God; but any one thus wonne to God, unto his truth, is worth thousands of those that fall from it. *Qu.* 10. But may not the multiplying of Heresies stifle or expell the truth like as the abounding of tares and weedes often choake the wheate and for this cause not to be permitted? *An.* Though it seeme to

be many of the first, yet our Saviour in the parable of Tares. Math. 13. teaches us a quite contrary doctrine, and forbids (Heresies) the Tares to be pulled up before [the day of Judgment] the harvest. *v.* 30. 39. least the wheate, the children of the Kingdome true professors, *v.* 30. 39. be therewith rooted up. *Qu.* 21. Is it not a pious Act to compell a Company of careless Idle people to heare a good sermon, to do a good worke whether they will or no; *Anſ.* No more pious an Act, then for Papists to use the like compulsion towards Iewes and Protestants, inforcing them to heare their sermons, Masse, or Vespers. *Q.* 24. May not the Civill Goverment interpose to punish such Church members with whom the spiritual by reason of their refractorinesse cannot prevaile? *Answ.* Nothing lesse, since the Civill State or government has no more power, nor vertue to make a Papist turne Protestant in England, then it can prevaile to make a Protestant become a Papist in Spaine. *Qu.* 29. But can there be any hurt in forceing refractory people to be present at Religious orthodox assemblies, where if they will, they may be informed of the truth. *An.* Yes, first because there can come no good thereof through want of willingnesse, which God onely reguards in him which is thus compelled; and secondly, because this (forceing) is a doing evill that good may come thereof, which is prohibited, Rom. 3. 8.

The Falshood of M. *W. Prynnes Truth triumphing, &c.* printed in London 1645. without license (written by *H. Robinson*, who hath set up a private unlicensed printing Presse) determines thus: p. 19. 20. 26. But did, the only wise God think we resolve to create man after his own Image, to estate him in such a sad and execrable condition, worse then that of beasts, wolves, Bears & Tigres, as that he must necessarily tyrannize or be Tyrannized over both in soul and body and yet it cannot possibly be otherwise; if you will grant a power to Kings, Parliaments or Synods, to require conformity from others in any thing which is not agreeable to their consciences; for if such a Latitude and height of Iurisdiction be granted but to the more orthodox Kings Parliaments and Synods; both Papists, Lutherans, Calvinists and Independants pretending and really takeing themselves to be the most orthodox, are bound in conscience to lay Clayme to, and put in Execution this power of Compelling all the world unto their uniformity, and so infallibly produce the most cursed enmity and hatred betwixt all the people but differing in opinion exceeding that of Cannibals, or the profoundest of Antipathies betweene any rationall creatures whatsoever. You say the oposites to Parliaments Ecclesiasticall Jurisdictions have formerly and more especially in this Present Parliament addressed severall Petitions to this High and honorable Court for Reformation of the Church, &c. wherein under favour, I conceive you have mis-apprehended their proceedings & Intentions, which doubtlesse was for the most part, or best affected, that the Parliament, in whom they acknowledge the Soveraigne power to reside, would permit, Countenance and encourage all godly men of gifts in preaching down Heresies, Errors, Idolatry, Popery, &c. Many whereof had either beene formerly established by Law, or not permitted to be preached downe, through the Prelates corruption contrary to the Law. This is the best, even all the Reformation, which the Civill Magistrate, as Civill, has a Capasity of compassing against all Heresies and Errors, which must necessarily be vanquished by the sword

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of the Spirit and cannot possibly be suppressed by carnall weapons or the civill sword; they may destroy the flesh, but cannot properly be said to touch and worke upon the Spirit. Tis no small dis-service which you do both Parliament and Assembly, in thus exposing their proceedings, to be questioned by no little, and that the * most conscionable and best affected party of the kingdome, such spirits of contention as this of yours, were those which made the first great breach among the Parliaments friends,

* Pray God you prove so.

Master *John Goodwins Theomathia, pag.* 48, 49, 50. The generality and promiscuous multitude of the World, who have a right of nominating persons to a Parliamentary trust and power, are but a Secular Root, out of which the Independent Brethren conceive, an impossibility that a spirituall extraction should be made: A man may as well bring a clean thing out of an unclean, (in *Jobs* expression) as make a spirituall extraction out of this secular root, who have no Authority nor power from Christ to nominate or appoint who shall be the men, that shall order the affaires of Christs kingdome, or institute the government of his Church; Therefore there is an impossiblity that a legitimate Ecclesiasticall power, should according to the minde of Christ, or any precept or president of Scripture be by them conferred upon any man, or that the persons so elected should have a power by vertue of such nomination or election, to enact Laws or Statutes in matters of religion; & to order under Mulcts and Penalties, how we shall worship and serve God.

Section II.

Comprizing their seditious, scandalous, libellous and daring passages against sundry Ordinances and Proceedings of this present Parliament in particular not to be paralel'd in any Age, nor tolerable in this.

THeir intolerable libellous seditious passages of this nature are so many and various that I must branch them into severall Heads.

1. Libellous seditious passages against the Ordinances in regulating Printing.

I shall 1. begin with their Invectives against the severall *Ordinances of both Houses of Parliament, for the regulating of Printing, and suppressing the great late abuses, and frequent disorders, in printing many false, scandalous, seditious, libellous and unlicensed Pamphlets, to the great defamation of Religion and Government.*

b Neither I nor the black-coats, but the Parliament, were the sole Authors of these Ordinances.

John Libourne in his unlicensed, printed Libell, intituled, *A copy of a Letter to Master Prynne*, thus declares against these Ordinances, pag. 2, 3. But being that *(b)* you and the *Black-coats* in the Synod, have not dealt fairly with 'your *Antagonists*, in stopping the Presse against us, while things are in debate, yea, robbing us of our Liberty (as we are Subjects) in time of freedome, when the Parliament is sitting, who are *sufficiently able to punish that* '*man (*) whatsoever he be) that shall abuse his Penne*; so that whilst we are 'with the hazard of our deerest lives, fighting for the Subjects Liberty, we 'are brought into *Egyptian bondage* in this and other particulars, by the *Black-* '*coats*, who I am afraid will prove more *cruell Task-masters* then their deare

* And therefore you who have abused your pen, as much as any man.

'deare Fathers the *Bishops*; who cowardly sit at home, in my apprehension, for 'no other end but to breed faction and division amongst the (*c*) *wel-affected to* 'to the *Parliament*, promoting thereby their owne interest, which is Lazinesse, 'Pride, Covetousnesse and Domination, endeavouring to lay lower then the 'dust, a generation of men whom they falsly call *Sectaries*, that have in the up-'rightnesse of their hearts, without Synodianlike ends, ventured all they have 'in the world for the good of the Parliament, and the Common-wealth of '*England*, and who may bid defiance to all their adversaries, that brand them 'with unfaithfulnesse; so that by meanes of which, I have not been able that 'way, yet to accompliſh my earnest desire; and truly it argues no manhood 'nor valour in you nor the *Black-coats*, by force to throw us downe and tye 'our hands, and then to fall upon us, to beat and buffet us; for if you had not 'been men that had been afraid of your Cause, you would have been willing to have fought and contended with us upon even ground and equall termes, namely, that the (*d*) *Presse might be as open for us as for you*, and as it was at the beginning of this *Parliament*; which I conceive, the *Parliament* did of purpose, that so the free borne English Subjects might enjoy *their* (*e*) *Liberty* and *Priviledge*, which the Bishops had learned of the Spanish Inquisition to rob them of, by locking it up under the key of an *Imprimatur*, in whose *tyrannicall* steps the *Synod* treads; so that you and they think you may rayle at us *cum privilegio*, and ranke us amongst the worst and basest of men, as (*f*) *rooters up of Parliaments*, and disturbers of States and Common-wealths.

c You would say illaffected, as your Libels against their power, Ordinances, and proceedings evidence

d So it is in an orderly & regular, though not in a Libellous & seditious way.

e Liberty to Print Libels, slanders, invectives against Parliamentary proceedings, is not the Subjects Liberty or priviledge but his claim and shame.

The scurrilous, blaspemous, unlicensed Libell, stiled, *The Arraignment of Persecution*; thus contemptuously affronts & jeers this Ordinance, with the Parliament, Synod and Directory, in the very Title Page; *This is licensed and printed according to holy Order, but not entred into the Stationers Monopoly*: and in the opposite page:

Die Saturni, April. 6. 1645.

It is *Decreed* and *Ordained* by the Reverend *Assembly of Divines*, now Assembled in *holy convocation*, that Doctor *Burgesse* and Master *Edwards* doe 'returne thanks unto the worthy Author of this *Treatise*, intituled, *The Ar-'raignment of persecution*, for his (*g*) *pious endeavours* and vigilant care he hath 'therein, at the entreaty of this *Synod*. And it is further *Ordained*, that they 'doe desire him, to print and publish the said *Treatise* forthwith, and that it be 'recommended to the people, as (*h*) *a divine Hand-maid* to the right under-'standing of the *Directory*. And it is yet further *Decreed* and *Ordained*, that none shall presume to print or re-print the said Treatise, but whom he shall authorize under his owne hand writing, till this *most holy* Synod shall further Order.

f Your Libels, carriages proclaim them such.

g Impious, & seditious, if you will not, pious.

h Rather a Diabolicall Libell against it.

Henry Roborough. }
Adoniran Byfield } Scribes.

I appoint my *divine* Cozin MARTIN CLAW-CLERGY, *Printer* to the *Assembly of Divines*, and none else to *print this Treatise*.

Young MARTIN MAR-PRIEST.

What

What more audacious jeering affront could be afforded to the Commons or Assembly then this feigned libellous Order?

In the Book it selfe, page 2. *Persecution had a thousand tricks above all the rest, for to block up all passages, stop all mouths, and fortifie himselfe round*; he turned *reverend Imprimatur*: and here the pursuer was at a stand; for all was as fast as the *Devil* and the *Presbiters* could make it: They sought to authority to (*i*) *open the Presse*, and still the Presbiters (as the custome is) were in the way, that nothing could be done.

(*i*) Not to print modest and sober Treatics, but seditious Libels, scurrility, blasphemy.

'P. 10. this fellow Persecution stoppeth Presses whereby men cannot make their 'just defence, suffers nothing to be licensed, printed, preached, or otherwise pub- 'lished, but what himselfe alloweth; and having thus bound the hands and stopt 'the mouths of all good men, then he comes forth *in print* against them, like an 'armed man, and furiously assaults them, exults and exalts himselfe over them, 'faineth Arguments for them, and then like a valiant Champion, gives them 'a conquering Answer, and thus puts them to flight, and pursues them with 'revilings, scandals, forgeries, and opprobrious nick-names, as *Anabaptists*, 'Brownists, *Independents*, *Schismatiques*, *Heretiques*: Thus he dealeth with the 'godly party (How godly you are, well appeareth to all the world by these your 'libellous, seditious, *ungodly Pamphlets*.)

The libellous Book in pursuance of this, stiled, *A sacred Decretall*, &c. proceeds in the same language page 14. *Lest they should fall upon our reare, under pretence of suppressing the Kings papers, we bounded the Presse with our* (*k*) *Presbyterian compasse*; that they could not without hazard of plundering, transgresse our *reverend Imprimatur*. Then issued out witnesse *scholastick Tractates*, against the *Anabaptists* &c. Having thus neatly stopt their mouthes we sophisticated their Arguments, &c. and then with our politick Answers, we present them to the people with an *Imprimatur*, JAMES CRANFORD, or the like. We imploy Doctor *Featly's Devil* (a very reverend ten pound Sir *John*) to make a description of the Anabaptists, &c. and this foule spirit for the love he beares to the *Blackcoats*, at the Doctors decease, transmigrated into old *Ephraim Pagit* (*seldome lyes the Devil dead in a dry ditch*) so that the good old man to confute the (*l*) *mortality of the soule*, hath made himselfe sure of an *immortall spirit*.

(*k*) It was a Parliamentary Ordinance of both Houses, not made by Presbyteians.

(*l*) It seems this Libeller denies the soules immortality, and writes as

Many such scurrilous passages against the Ordinances for regulating printing, (made by both Houses, speciall care and direction before the Assembly met) are scattered in their libellous Pamphlets, which I as if there were neither Heaven nor hell.

Onely I shall adde, that some of these persons have against these Ordinances as they have written and printed.

For Master *Henry Robinson* (the supposed Author of the *Arraignment & persecution*, *A sacred Decretall*, *Martyns Eccho*, and other most scurrilous seditious Libels) hath maintained a private Printing-presse, and sent for Printers from *Amsterdam*, wherewith he hath printed most of the late scandalous, libellous books against the Parliament; and though he hath been formerly sent for before the Committee of Examinations for this offence, which was passed by in silence; yet he hath since presumed and proceeded herein in a farre higher straine

then ever: besides *John Lilburne* being questioned before that Commitee by speciall Order of the Commons House for printing his libellous Letter, contrary to these Ordinances hath pending his very Examinations contemptuously printed and dispersed abroad his false and scandalous *Reasons* delivered in to that Committee, for printing his former *libellous Letter*, with some marginall Annotations, and a scandalous, libellous *Petition, Remonstrance* (as formerly *Articles*) against *Colonell King*, (to omit other printed unlicensed papers) an insolent contempt, not to be paralle'd, at least not to be tolerated.

2. Libellous, sedi tious passages against the Ordinance for Tythes.

(n) They were long before Popery; and being the Ministers maintainance warranted not only by the law of Nature, of Nations, and the old Testament, but by the new too, 1 Cor. 9. 7. to 16. Luke 10. 7. 1 Tim. 5. 17, 18. Gal. 6. 6.

(o) If you add, by vertue & consequence of the Leviticall law to Leviticall Priests, your argument might have some

Secondly, I shall proceed to their libellous, scurrilous and seditious Invectives against the *Ordinance for payment of tythes*, which *John Lilburne* in his forementioned libellous Letter thus affronts, charging the Parliament with no lesse then perjury and breach of their Covenant, for making it.

Page 4. 27. If you put the Parliament in mind of their *Covenant*, tell them, I think they *have sworne to root out all popery*, and therefore have lately abolished 'the Common prayer (that *great Idol*) but yet have established *tythes*, &c. *the* 'very (n) *root and support of popery*; which *I humbly conceive is a contradiction* 'of *their Covenant*; and which will be a greater snare then the Common prayer 'to many of the precious consciences of Gods people, whose duty is, in my judge-'ment, to dye in prison, before they act or stoop unto so dishonourable a thing as 'this is to their Lord and Master, as to maintaine the *black coats* with Tythes, 'whom they look upon as the professed enemies of their anointed Christ; he that 'payes (o) *tythes is subject to the whole law of tythes*, in which there was a *Lambe* 'to be brought for a sinne Offering, which is abolished; also, he that was to take 'Tythes was one that was to offer *perpetuo daily for sinne* which if any doe so 'now, it is to deny Christ come in the flesh, and to be the alone sacrifice for sinne 'by his death, and so overthrow all our comfort, joy and hope.

A most insolent, scurrilous and seditious passage to stirre up the people to rebell against this Ordinance.

This *Libell* is thus seconded in the seditious pamphlet, intitled *the Arraignment of persecution*; in the Epistle Dedicatory.

To the Reverend, learned Prolocutor, Assessors, the Commissioners of the Church of *Scotland*, and the rest Assembly of Divines, now sitting in Convocation at *Westminster*.

Reverend Sirs,

According to my duty, at your divine entreaty I have reduced those pious instructions received from you unto such a pleasing forme, as, I hope, shall not only affect, but abundantly edifie the people of this Kingdome under your holy jurisdiction, for considering your spirituall care over them, and how your time hath been taken up *wholy in the procurement of that sacred Ordinance for* Tythes, *wisely thought on before the Directory*; for he is an Infidell and denieth the faith, that doth not provide for his family, &c. and pag. 26. *lib. Conse.* My Lord the *Defendant*

Ministers of the Gospel (as now Tythes are paid) your argument is pure non-sense.

dant smels of a fat *benefice*; see, see, his pockets are full of *presbiterian steeples*, the *spires* stick under his Girdle, *ha, ha, ha:* instead of *Weather-cocks* every *spire* hath got a *black-box* upon it, and in it the pure and imaculate *Ordinance for Tythes* Oblations, &c. sure shortly instead of *Moses* and *Aaron*, and the *two tables*, we shall have Sir *Simon* and Sir *John*, holding the *late solemne League and covenant*, and that demure, spotlesse, pretty, lovely, sacred, divine, and holy *Ordinance for tythes* (the *two Tables* of our new *Presbyterian Gospell*) painted upon all the Churches in *England:* O brave Sir *Simon*, the Bels in your pocket chime *all-in*, ours chime all-out; I pray give you a *funerall Homily* for your friends here, before you depart; heres *twenty shillings* for your *paines*; you know 'tis sacriledge to bring downe the price, *as it was in the beginning, is now, and ever shall be, world without end*, Amen. So p. 38. My Lord, but our *dissembly Doctors* teach otherwise; yet I think if your Lordship should settle *Anabaptistry* or the like, even that which they now persecute and threaten, preach and pray against, and forwarne the people of as hereticall and damnable, provided you should endow it with *goodly fat Benefices*, and *sanctifie* it with the *halowed Ordinance* for *Tythes, offerings, oblations* &c. questionlesse the generality of those persecutors of *Anabaptists*, would have the wit to turne *Anabaptists*, for their Religion is moved upon the wheele of the State: Our Temporizing Doctors, our *State Protestant Ministers* are not so simple to swim against the streame, they are *wiser in their generation*, for they know most wealth goes that way; as long as our *Ordinance is laden* with *Tythes, offerings oblations*, they'le be sure to *give fire*; but should the State deprive their Religion of all *Ecclesiasticall revenue*, of *parsonages, tythes*, &c. yea, should it be this very *Presbytery* they so aime at, that they should so impoverish, certainly we should have more *parishes* then Presbyters, more *steeples* then *Doctors*; then they would not be so hot for Presbytery, or zealous to persecute its opposers; I would your Lordship would make tryall; call in but your *Ordinance for tythes*, and turne them to the *good will of people*, and then———a tythe-Pig will be sold for a pennie.

Page 44. there is this scurrilous *Quere* put among others. 5. Whether the late *divine Ordinance for tythes, offerings, oblations* and *conventions, be not better Gospel, and in all Presbyterian wisdome to be preferred and provided before the Directory for the worship of God?*

O cives, cives, quærenda pecunia primum
Virtus post nummos.

Many more clauses of like nature are in this prophane Libell, which I pretermit.

But that which is the most audacious, contemptuous, seditious, publike affront of all others against the Ordinance, is the prophane, scurrilous Libell, intituled, A Sacred DECRETALL: or *Hue and cry from his superlative holinesse*, Sir *Simon Synod*, for the apprehension of reverend young MARTIN MAR-PRIEST: In the front whereof there is the picture of a Bull, tossing Sir *Simon* Synod on his hornes, and trampling the *ordinance* for Tythes under his feet, with this inscription upon it, ORD. *for* TYTHES.

And page 2. this explanation of it; *nothing* appeareth but a Bull tossing Sir 'John upon his hornes, and stamping the blessed Ordinance for *tythes* under his 'cloven feet; O PROFANE MARTIN! O wicked MARTIN! O sacrilegi- 'ous MARTIN! O blasphemous MARTIN! what? tosse a *Presbyter*, and pro- 'phane the *holy Ordinance for tythes?* MARTIN'S not a benefic'd man, that's in- 'fallible divinity; wherefore being thus *jeer'd* and *bul'd*, we Decree and Or- 'daine &c.

Page 7. 8. 10. the subtill tell-tale must be taken, else all's marr'd; both Parliament and people will understand our deceit, and then Sir *John* may goe whistle for his *tythes*, if the people once understand their owne right: and that *the exaction of tythes* IS MEERE THEFT and ROBBERY: *they'le have the wit* (if they be wise) *to keep their owne*; cease hiring us to cheat and delude them to their faces, and we shall be laid levell with the mechanick illiterate Laicks; a wickedness not to be mentioned in the Church of God. Page 10. 11. Elie how should we have got in our Tythes, though now, God be thanked and the Parliament, we have an *Ordinance* for it: In case *Martin* runne, push or gore *at the Ordinance for tythes* with the right horne, at the *Directory* with the left horne, let all the *trained bands* in the Kingdome be speedily raised to confute him, that we may sophistically conclude our Presbyterian premises, with *take him Goaler.*

Martyns Eccho proceeds in the like dialect, page 3. 4. 14. *(o divine pillage, gracefull children!)* if he had considered your pious providence to make sure the *ordinance for tythes*, before you could be inspired with the *Directory*, he would first have had his 400. l. *per annum*, with the Deane of *Pauls* house, confirmed by the Ordinance of Parliament upon him during his naturall life, like as our Brother *Burges* hath (*a super-Episcopall Induction*, &c.) If Sir *John Synod* shall renounce the Ordinance of *tythes*, be content with the *good will of the vulgar*, &c. then *Martyn* will cease libelling against him: In the mean time you are to provide that order may be taken, that the supervisers make diligent search and enquiry after all *conventicles* and private meetings, &c. for they are very dangerous and destructive to your proceedings; for truly their practice and obedience to Christ will make your *Law* and *Gospel*, your *Ord. for tythes*, and your *Directory*, the two great *commandements*, the fulfilling of the Law, and the *Prophets*, *your Fathers*, of none effect.

Many such passages I find against the *Ordinance for tythes*; the very designe of these libellous and seditious Sectaries being to incite the people to with-hold all Tythes and maintainance from their Ministers, and so to subvert the Ministery, that none but their illiterate Tub-preachers may instruct mens soules; and this (I feare) brings many Ministers into question as *scandalous* and *malignant*; who might else sit quiet, would they desert their Tythes, and renounce their ministery to please these Sectaries.

Invective, libellous passages against the Ordinance permitting all to preach not Ministers.

Thirdly, I shall recite some of their contumelious, libellous Invectives against the Ordinances of both Houses of the 26. of April: *That no person or persons be permitted to preach that is not ordained a Minister.*

The seditious, libellous pamphlet intituled. *A sacred Synodicall Decretal*; *or Hue and cry sent from* Sir Simon Synod, *for the apprehending of* Martyn Mar-Priest: (the

(the Quintessence of scurrility, blasphemy and sedition) writes thus, pag. 5. Yea hee'l not stick to tell the people, *that the inhansing and ingrossing of Interpretations, Preachings and Discipline into our owne hands, is a meere Monopoly of the spirit*, worse then the *Monopoly of soape*, &c. and that the NEW ORDINANCE *of the 26. of* April, that *no person or persons be permitted to preach that is not ordained a Minister*, &c. is but a *Patent* of the *spirit*, to get the whole trade into their owne hands, and so rob the people with what Ware, and of what price we please, thereby onely to advance and enrich themselves, impoverish and delude them, look in their faces and pick their pockets, : If preaching should not be redue'd and confined in the ancient bounds of the Clergy, the *Mechanicks* would out-strip the *Scholasticks* in teaching, and * knowledge would so encrease and multiply among the common-people, and preaching grow so common with them, that we should grow out of esteem, and all things that are good and dainty depart from us; therefore it was wisely prevented in time.

* He should say *Error* and *Ignorance*.

Pag. 17. *Martyn* will tell the people, that we (Sir *Simon Synod*) FORGED THE NEW ORDINANCE *(that none may preach that is not ordained Minister*, on purpose to make the Sectaries fly before us (to use the Doctors phrase) *like lightning before the thunder*. Their preaching in the Army is very destructive to our Cloth; therefore the Ordinance was wisely commended to his Excellency Sir *Thomas Fairfax* to be executed there, which occasioned a pretty story betwixt an English-man and one of *Jemmy's* owne Countrymen: quoth the *Scotch-man*, Man, is it fit that Colonell *Cromwels* Souldiers should preach in their Quarters, to take away the ministeriall function out of the Ministers hands? Why man (quoth the *English man*) doe they so? quoth the Scotch-man, I say man it is a common thing amongst them; truly saith the English-man, I remember they made a gallant Sermon at *Marston-Moore* neer *York (where they were Instruments to save this Kingdome)* but your Country-men were in such a fright, they durst not stay to heare them: MARTIN prayes *(notwithstanding the Ordinance)* they may make many such *Sermons*, for that was one of the best Sermons that hath been preached in the Kingdome since our troubles began.

Pag. 21. Indeed Sir *Johns* gummes being lately rub'd with a Parliament Corall *(the late Ordinance that none may preach that is not ordained a Minister)* is mad to put his boarish tuskes, his huge great *iron fangs* in execution; to devour, rend, teare and crush these Hereticks. And therefore we wisely consulted among our selves of a COMMITTEE OF EXAMINATIONS to be chosen out of us. It must not be esteemed a Court of *Inquisition*, that's Popery: nor a renovation of the *High-commission* that's *Antichristian*; onely an inlet to a thorow *Reformation*, that's a godly name, and may doe much good, &c.

How contemptuously they have oppos'd this very Ordinance in their practise, sending out their Emissaries, Captaines and Souldiers every where to preach in corners, and giving tickets of the time and place of their conventicles (some of them *boasting of working miracles, and casting devils out of men possessed by their exercisses* as the Jesuits and Papists doe) is so experimentally knowne to all, and proved before the *Committee of Examinations*, in the case of Captaine (newly) *Hobson*, a Taylor, and his confederate Lay-preachers, who lately exercised

their new miniſterial function neer *Neuport Painel*, railing againſt our Church, Miniſtery and childrens baptiſme, that it needs rather *Reformation* by, then *Information* to the *higher Powers*.

I ſhall cloſe this Section with ſome generall paſſages, affronting and jeering all Ordinances of Parliament in direct termes.

The new moſt ſeditious *Libell*, called *Martyns Eccho*, publiſhed the laſt week, ſtiles Ordinances of Parliament TOYES: page 11. You muſt be carefull that your *Directory* and all other your *Eccleſiaſtical Acts*, be with great ſanctity and reverence ador'd amongſt the people, or elſe your eſteem will goe downe; and this cannot be done without ſome ſevere *Lawes, ordinances* and the like to that end, which you muſt put the *Parliament* upon; you know your *power* and *influence* upon them, they'le gratifie you with SVCH TOYES, &c.

The late ſeditious pamphlet, ſtiled *A ſacred Decretal*, is yet more vile; pag. 3. 4. O ye claſſicall Clerks and Sextons of the three Kingdomes, demoliſh and pull downe all the *Martyns* neſts from your Church-wals and ſteeples, and have a ſpirituall care (as you will anſwer the contempt of the *new ordinance*) that hereafter no birds build, chatter, doe their buſineſſe, or ſing there, but Church-owles, Jack-dawes, otherwiſe called Sir *Johns*, blind *Bats*, Presbyterian *Woodcocks*, and the like: O ye two Houſes of Parliament, make another Ordinance to make all the MARTINS flye the three Kingdomes the next midſommer with Cuckowes and Swallowes, that we may have a *blew-cap Reformation* among Bats, Owles, Jack-dawes and Woodcocks (and then *blew-cap* for us.)

I could furniſh you with more ſuch *Independent* ſtuffe, but I am loth to defile more paper with this *infernal* language of railing *Rabſhakeh's*; and ſhall here appeale to every ingenuous mans conſcience, whether he can with any ſhadow of reaſon or charity beleeve, that this froward, libellous generation of Independent Sectaries, who thus publikely libell, inveigh and oppoſe themſelves againſt the juriſdiction, Ordinances and proceedings of Parliament, are the moſt (p) *holy, religious, conſcientious, beſt affected party; the moſt precious Saints and generation of Gods deareſt ones; the Parliaments beſt and faithfulleſt friends, who have to their utmoſt power, and divers of them beyond their ability, ſupported & ventured their lives in the Parliaments cauſe and ſervice; doing them more reall and faithfull ſervice then any other generation of men in* England, *and the onely Vindicators of the Parliaments Priviledges and Subjects Liberties againſt presbiterian and ſynodical uſurpations*; (as they boaſt in *every one of theſe* their Libels againſt the Parliament and its proceedings;) Or whether they are not in truth thoſe (q) *deſpiſers of government, thoſe evill ſpeakers againſt dignities*, thoſe *reſiſters of the higher powers*, propheeied of the laſt times; who have forgotten Saint *Paul's* Canon, Rom. 13. 1. *Let every ſoule be ſubject to the higher powers*, &c. and Tit. 3. *Put them in mind to be ſubject to principalities and powers*, to *obey Magiſtrates*, &c. Yea, the moſt deſperate unparallel'd, publike contemners, affronters deriders of the Parliaments power, Ordinances, proceedings that ever breathed in our Engliſh Climate: who under the pretext name and colour of *the wel-affected, faithfull, godly party*, and ſtoureſt Champions for the Parliament, endeavour by degrees to advance themſelves (by policy and the Sword) above it, and trample its authority (as they doe

(p) See *John Allowaies* Letter and the reaſons of it: The Arraignment of Perſecution, page 21 the Falſhood, &c. p. 26. Maſter *John Goodwins* Theo. Mich. paſſim.

(q) 2 Pet. 2. 10. Rom. 13. 2, 3.

doe the Ordinance for Tythes, and others) in the very *Front* of their *sacred Decretal*, under their cloven feet. Doubtlesse they can never fight cordially for the Parliament and its proceedings (but onely for their owne designes and interests) who thus seditiously, contemptuously speak, write, print against them; and if their insolencies against the parliament, Synod, Magistrates, be already growne so intolerable, whiles their faction is yet but in the birth, how transcendently arogant and contumelious will they prove when they have accroached greater power, both in our Armies and Councels? God give our *supreame councell hearts, wisdome*, zeale and fervency seriously to suppresse and punish these Epidemicall *growing insolencies* in due time, for feare they become *masterlesse, remediesse* in the end; else these *Anabaptisticall* sectaries, these *Germane* opinions and practises will (I feare) sodainly involve us in the *Germane*, *Anabaptisticall distractions, insolencies, warres* and *desolations*, recorded by *Sleidan* and others, for *Englands* admonition.

Section III.

Containing scandalous, seditious, scurrilous passages against the Nationall Vow and Covenant, prescribed by Parliament.

THis *National Vow and covenant* was deemed at first the onely probable means under God to unite our three Kingdomes and the protestant party of all sorts together in a mutuall, brotherly, inviolable League against the common enemies of our Religion, parliament, Lawes and Liberties: It was therefore universally prescribed to the Members of both Houses, the Assembly of Divines, Lawyers of all sorts, the Officers and Souldiers in the Army, and to the Ministers and people of all conditions under the parliaments power in all our three Dominions, being refused, oppugned at first apparently by none but papists, Royalists or Malignants: And the Houses were so impartiall in the prescription of it, that such Members of the Lords or Commons House, who did but scruple the taking of it, were suspended the Houses till they did conforme. But now of late, a generation of Independent Sectaries, conceiving this Covenant to thwart their licentious, schismaticall whimseys, not onely generally refuse to take it, and plead a speciall priviledge and exemption from it (as if they were more priviledged persons then any Peeres, Commons or Subjects whatsoever, and must be left at large to doe what they list, when all others are obliged, (and which is strange to me and others, some Independent Ministers,) if not Members *of Parliament* who have taken it themselves, and enjoyned it to others, have yet adventured to plead for an exemption of this meer refractory party from it, which much encourageth them in their obstinate refusall of it, and hath so animated this seditious, lawlesse generation, that they have lately in print, not onely oppugned, but derided, libelled against this sacred Covenant (which we have all most solemnly in Gods presence sworne, and under our hands subscribed *to maintaine to the utmost of our power, even with the hazard of our lives and fortunes*) which, I beseech you, let us all

now

now most chearfully, really observe, by proceeding against the contemners, infringers of it, or else for ever as readily, as solemnly renounce it, to our eternall infamy, as we at first chearfully subscribed to it.

I shall begin with *John Lilbournes* Letter: pag. 6. 7. *It may be instead of satisfying my desire, you will run and complaine to the Parliament, and presse them with their* Covenant, *to take vengeance upon me. If you doe, I weigh it not; for I blesse God I am fitted to doe or suffer whatsoever the Parliament shall impose upon me; but if you doe, take these two along with you: if you put them in mind of their* Covenant, *tell them, I think they have sworne to root out all Popery, but yet have established Tythes, the very root and support of Popery, which I humbly conceive is a contradiction to their* Covenant &c. A bold censure and scandall.

The Arraignment of persecution, thus traduceth and jeers the *reverend Assembly of Divines* and Covenannt together: page 33.34. *Persecution*, Is thy name perfect Reformation? *Perse.* Yes my Lord: *Judge.* Who gave you this name? *I. Reason*, His God-fathers & God-mothers in his Baptisme, wherin he was made a Member of the Assembly, and an inheritor of the Kingdome of Antichrist. *Judge*, Who are your God-fathers and God-mothers? *Pers.* My Lord, Master *Ecclesiasticall supremacy*, and Master *Scotch-government* are my God-fathers; Mistris *State-ambition*, and Mistris *Church-revenue* are my God-mothers, and I was sprinkled into the *Assembly of Divines* at the taking of the late SOLEMNE LEAGVE AND COVENANT. *Judg.* 'Tis strange that at the making of the late *solemne League and Covenant*, blood-thirsty persecution should be anabaptized present Reformation: then HERES A DESIGNE OF BLOOD IN THE COVENANT, if under the name of Reformation the Clergy have infused the trayterous, blood-thirsty spirit of persecution into it. *J. Human.* My Lord, there was never any Nationall or provinciall Synod but strengthned the hand of persecution, and that under the vizor of Religion, *J. Reason*, As soon as these *underling Divines* are from under their *Episcopall Taskmasters*, and beginning to encroach upon your Lordships power, they presently take this notorious, bloody traytor *persecution*, stript by your Lordship of his *High-commission* habit, and out of their zeale dresse him in a divine *synodicall Garbe*, and change name from *persecution*, and christen him *Reformation*, so to engage your Lordship and the Kingdome of *England* and *Scotland* in blood, to settle and establish bloody *persecution* BY COVENANT, over the Consciences of honest and faithfull men to the State. under the specious and godly pretence of Reformtion: page 39. By the late SOLEMNE LEAGVE and COVENANT, good Lord deliver us.

The *sacred Decretal* runnes in the same straine: page 13. 19. When we had introduc'd *the Brethren of the holy League*, we so joyned their hands in the Synodian bands of Presbytery, that their League could not be inviolate, their COVENANT (the bed of their contract) undefiled if our presbitry were not concluded. *Martyn* will tell the people, that we contrive Oaths and COVENANTS meerly to ensnare and catch the people in our wiles; make them carry a face of Reformation according to the Word of God, and thereby betray their innocent subscription to our presbyterian construction.

John Lilbourne in the unlicensed printed *Reasons of sending this Letter*; pag. 4. complaines

complaines against the Parliament; that the COVENANT *was so earnestly prest upon tender consciences, though their faithfulnesse were no whit doubtfull, as upon Neutrals and Malignants and refusing, because of some expressions, put from Offices of trust and publike employments.*

Yet most of our sectaries and Independents (in immitation of the *Cavaleers*) have entred into *Anti-covenant* against this SOLEMNE COVENANT, in their private Congregations, *to defend and maintaine their owne Independent government even to blood* &c. whatever forme of government the Parliament shall establish; the very extremity and height of schisme and sedition, if not of professed rebellion against supreame Authority; which makes them thus to villifie, tradduce and contemptuously refuse the taking of this SOLEMN COVENANT and plead exemption from it, *for feare of disengaging so faithfull considerable A PARTY as they have in the Army*: who in time (perchance) will prescribe their new Church-covenants unto us or else exclude us from our Native soyle, as now they doe from their Independent Congregations and the Sacraments, unlesse we will submit unto them.

Section IV.

Containing sundry scurrilous, seditious, libellous, railing and blasphemous Invectives against the Assembly of Divines, the Presbyterian Members of it, and their proceedings, though summoned, nominated, continued and directed in all things by Ordinances of both Houses of Parliament.

BEfore this Assembly met by Order of both Houses, or had given intimation what kind of Ecclesiasticall Government they intended to fix upon, our Independent sectaries not only petitioned for such an Assembly to be called, but made meanes that as many of their party as possible might be elected Members of it. But when at last they discerned the Assembly and Parliament to dis-affect their anomolous, absurd *Independent way*, as having no foundation in *Divinity* nor *Policy*, and tending to utter confusion in *Church, State*; and thereupon to incline to a Presbiteriall government, embraced by all reformed Churches in the Christian world; upon this they presently begin to declaime against the Assembly and their proceedings in private, and soon after to libell against them in publike with such unchristian, uncivill, approbrious, Billingsgate-termes, as (I am confident) no *Oxford Aulicus* or Satyricall *cavaleere* is able to paralell, their very tongues and pens, *being doubtlesse (r) set on fire of hell*: And not contented herewith, they lately conspired together to exhibit a petition to the Parliament, for *present dissolving the Assembly and sending them home to country cures* (to prevent the setling of any Church-government,) to which end, they met at the Windmil Taverne, where Lieuten. Col. *John Lilburne* (a fit instrument for such a seditious designe) *sate in the chaire* and Master *Hugh Peter* suggested the advice, which was accordingly inserted into the Petition; but the *Common counsell*-men (smelling out the de-

r James 3. 6.

 signe)

ſinge) when the Petition came to their hands, moſt diſcreetly left out that requeſt, as ſeditious and unjuſt; which yet the libellous Author of *Martyrs Eccho*, page 15. hath ſince in wiſh renewed in theſe ſcandalous termes.

'You have as neere as you can made a third party, in labouring by your Jeſuiticell machiavilian ſubtilty, to divide the Parliament, contrary to the truſt repoſed in them from the godly party, who have aſſiſted them with their eſtates and blood, and to deny thoſe their faithfull friends of their juſt deſervings, their purchaſed freedomes, which ſhould they doe, they would be branded as infamous to poſterity, even unfaithfull, ungratefull &c. *at meliora ſpero*, I hope better of them if your *wicked Machiavilian Aſſembly were but taken from them and ſent to their particular charges.*

Note, theſe arrogant expreſſions.

In what ſort they have libelled againſt them, hath partly appeared in other Sections, but I ſhall give you a more particular account thereof in this.

I ſhall begin with that moſt infamous, ſeditious, railing Libell, intituled, *The Arraignment of perſecution*, the whole ſcope whereof againſt the Aſſembly, is thus boldly expreſſed in the very Title page, The Arraignment of Paſter Perſecution preſented to the conſideration of the Houſe of Commons, and to all the Common people of *England*: In the proſecution whereof, the Jeſuiticall deſignes and ſecret encroachments of his Defendants. Sir Simon Synod, and the Sons of all Sir Johns, Sir John Presbiter, upon the liberty of the ſubject, is detected and laid open, by reverend young Martyn Marprieſt ſonne to old Martyn the Metropolitan; printed by Martyn Clam-Clergy, Printer to the reverend Aſſembly of Divines, for Bartholmew Bang-Prieſt and are to be ſold at his ſhop in Toleration-ſtreet, at the ſigne of the ſubjects liberty, right oppoſite to Perſecution-court. 1645.

The feigned Licenſe and Epiſtle Dedicatory to the Aſſembly before it are altogether libellous, as is the whole book, againſt the Aſſembly and its Members: I ſhall give you only a taſte of ſome phraſes and epithites in it, *viz. Such a holy ſuch a reverend Aſſembly*, ſuch a *Quagmire of croaking, ſkip-jack Presbiters*. A reverend *Synodian*, diſguiſed with a ſophiſticall paire of breeches, ſaving your preſence *in Decorde*, Sir Simon Synod: New upſtart ſtinking Presbiters, Synodian Cormorants, the Synodian Whore of *Babylon*; the *traiterous Synod, called the Aſſembly of Divines*, presbiterian horſe-leeches, blood thirſty Cattle; this great gore-bellied idoll called the Aſſembly of Divines, Arch-Jeſuiticall traytors; the Jeſuiticall and traiterous deſignes of the Synod; our diſſembly Doctors, a Conſiſtory of devils, and the like. Theſe be the charitable, modeſt, Independent Epithites which this libeller beſtowes upon them. See next his libellous and blaſphemous ſpeeches againſt and cenſure of them, and the good end his charity wiſheth to them.

Note. Page 1. *The Synod is guided by the holy Ghoſt ſent in a cloke-bagge from* Scotland, *as of old from Rome in the Councell of* Trent: Becauſe the Aſſembly have ſudled the Parliament, it is unlawfull for the Presbiters to goe on foot: page 29. *The traiterous Synod called the Aſſembly of Divines* labours with *might and main to eſtabliſh and ſettle this traiterous ſpirit (of perſecution) in the land.*

page 30. 36. It is moſt certaine that this fellow, whoſe name Sir Simon ſaineth to be *Independency*, is abſolute Perſecution, for then had theſe Reformers but as much

much power as *Queen Marie's* Clergy, their reformation, would conclude in fire and faggot.

Judg. Oh insufferable Assembly! I see, 'tis dangerous for a state to pin their faith upon the sleeve of the Clergy.

J. Reason. Further my *Lord*, whereas others are impoverished, spend their estates, engage and loose their lives in this Quarrell, they are enriched and advanced by it, save their purses and persons, cram and fill their greedy guts too filthy so to be carried to a *Beare*, heap up wealth to themselves, and give not a penny, while others (against whom they exclaime) venture and expend all; yea my Lord, this *great gorebelly Idol*, called the *Assembly of divines*, is not ashamed in this time of state necessity, to gall up and devour more at one meale, then would make a feast for *Bel and the Dragon*: for besides all their *fat Benefices*, forsooth they must have their foure shillings apeece by the day for sitting in *consultations*, and poore men, when they had filled all *benefices* with good Trencher-men of their owne presbiterian *Tribe*, they move your Lordship, that all *Ministers may be* (s) *wholy freed from all taxations*, that now the trade of presbiter is the best trade in *England*; all are taxed, and it goes free; poore men that have no bread to still the cry of their children, must either pay and goe in person to the warres, while these devouring *Church lubbers* live at ease, feed on dainties, neither pay nor goe themselves, but *preach out our very hearts*; they make it a case of conscience to give all, but wise men they'le give none: Let the sick, the lame and maimed souldiers, and those that have lost their limbs and begge in streets; let women that have lost their Husbands, let parents that have lost their children, let children that have lost their parents, and let all that have or suffer oppression and misery in and for the publike Cause consider this, and be no longer ridden and jaded by Clergy masters; but to give the devill his due, one thing to their commendations I have observed, that they are so zealously affected with the honour of their Cloth, that 'twere pitty to disrobe them of their *rassock* Garbe, to be led in a string from *Westminster* to *Algate* in *Leatherne Jackets*, and *Mattockes on their shoulders*: and my Lord, though some thinke they would doe the State more good in *leatherne jackets* and *Mattockes*, then in *long cloakes* and *rassockes*, yet my think they would doe the *state better service* with their *canonical girdles, were the knot tyed in the right place.*

A most Independent calumny.

s A grosse scandall, they never desired, but to be declarely taxed in equality with others.

page 36. 37. *Primacy, Metropolitanisme, prelacy*, &c. are shrunk into the *presbytery*, and our *High-commission* turned into an *Assembly of Divines*.

My Lord, they have *sate* even till they have runne mad, you might doe well to adjourne; them to *Bedlam*; for my Lord, they are raging mad to have the innocent blood of the Anabaptists, Brownists, Independents &c.

My Lord, they have over-studied themselves & even wracked their wits to find out a Religion for us; poore men they have beene mightily puzled about it, it hath cost them the consumption of many a fat *pig, chicken, capon*, &c. the infusion of many *a cup of sacke* to bring it to birth, and after such *dolorous pangs* and bitter troubles for almost these two yeers, who would have thought they would be delivered of such a *ridiculous vermine*, called a *Presbyter*; *parturiunt montes, nascetur ridiculus mus*: And now my Lord, after this *montanous delivery*, they are at

Your Independent Ministers belike are so, who have not yet acquainted the Parliament and others what government they would have, &c. though oft prefid to it.

their wits end, what dressing to put it out in; all the Taylors in the Kingdome are not able to content them, what to doe they know not, and now the matter's worse then ever it was; they had thought to have shewne the world it in the godly shape of *Reformation*, but upon examination, 'tis found to be *Persecution*; a sad event! there is no way now but Bedlam for our Doctors, it may chance to chastise them into their wits againe, and then upon their second thoughts, it may be, they'le bethink themselves to put a *blew bonnet* upon't, and then it will passe from *England* to *Scotland*, and *Scotland* to *England* againe without question or controle.

Page 93. Good my Lord have mercy upon me; I beseech your honour even for the *Clergy* sake have mercy upon me; consider my Lord, that in my death is their ruine, it will be the greatest inroad upon the Divines of Christendome, that ever was made: Oh!

I beseech you my Lord, *by the Mystery of their holy Convocation, by their agony and bloody sweat, by their crosse and passion, at my shamefull approaching death and burial* Good Lord deliver me.

By their glorious resurrection and assention from the Pulpit above the State; by the comming of the holy Ghost to them in a cloak-bag from Scotland, Good Lord deliver me.

By the late solemne League and Covenant; by the 400. and 50. l. for the Copy of their Directory, because they could get no more, by all the fat Benefices and goodly revenues of the Clergy, Good Lord deliver me.

Page 43. 44. It is the sentence of this Court concerning Sir *Simon* and Sir *John Presbyter*, who have thus Jesuitically endeavoured to pervert the Justice of this Court, That Sir *Simon* be committed *close prisoner to King* Henry *the eights chappell*, there to be kept in *Parliamentary safe custody*, till the Great Assizes, held in the first yeere of the Raigne of our Soveraigne Lord Christ (*when the Kingdome and the greatnesse of the Kingdoms under the whole Heaven shall be given to the Saints of the most high*) there and then to be *arraigned* with the rest of his holy Tribe whether *universall, national, provincial or consistorial counsel, or Synods*, whatsoever before his *Highnesse* the King of Kings, and Lord of Lords; and my Lord in the meane time to keep his Holinesse in action, I beseech your Honour that he may Synodicate, a full resolution to these ensuing Queries, 1. Whether it doth not as much conduce to the *subjects liberty* still to be subjected to *Episcopal usurpation*, as to be given over to *Presbyterian cruelty*? Whether Saint *Peters chaire* doth not become a Presbyter, as well as a *Bishop*? &c.

'As for Sir *John Presbyter*, this Court hath voted him to the uncleane, filthy, impious, unholy dark and worldly Dungeon, called *sure Humane*; &c. as for *Persecution*, the sentence of this Court is that thou shalt return to the place from whence 'thou camest to wit, *the noysome and filthy Cage of every uncleane and hateful bird*, 'The Clergie of Christendome, there to be fast bound with *inquisition, Synodical, classical, Presbyterial chains*, untill the appearing of that great and terrible Judge 'of the whole earth; who shall take thee alive, with Sir Simon and his Sonne Sir 'John and cast thee (with) them and their Confederates into the Lake of fire and 'brimstone, where the Beast and the false Prophet are, there to be tormented day 'and night for ever and ever.

Here

Here is the Independents incomparible charity to the *Assembly, Presbyters and their Adherents*, to adjudge them thus to eternall torments in the *fiery Lake*; I fear their *New-Lights* originally sprung up thence, without more charity, sobriety, will undoubtedly be extinguished in this *fiery region* which they allot to others: the rest of the Invectives against the *Assembly* and *Presbytery* in this *persecuting Arraignment*, I shall passe by in silence and proceed to some fresher scurrilites of this kind.

I find another most scurrilous Libell against the Assembly and their proceedings thus intituled; *A sacred* Decretall, or *Hue and Cry from his superlative Holinesse* Sir Simon Synod, *for the apprehension of reverend young* Martin Parspriest; wherein are displayed many witty *Synodian conceits*, both pleasant and commodious; printed by *Martin Claw-Clergy*, Printer to the *reverend Assembly of Divines*, for *Bartholmew Bang-Priest*, and are to be sold at his shop in *Toleration-street*, at the signe of the *Subjects Liberty* right opposite to *Persecution-Court*: and it concludes thus; Given at our *Court of Inquisition* in King *Henry the sevenths Chappel* June 6. 1635.

William Twisse, Prolocutor.
Cornelius Burges, Assessor. *Adoniram Byfield* } Scribes.
John White, Assessor. *Hen. Roborough* }

This Libell brings in the *Assembly*, blasphemously abusing the sacred Scripture *Names of God* (as *El, Elohim, Jah, Theos, Adonai*, &c.) in *Synodicall Convocation, classicall and Presbyteriall Exorcismes*: & pag. 2. Gives the Assembly and Presbiters these most scurrilous, railing Epithites; *classicall Bore-pigges, divine, white-faced Bull-calves*; *Presbyterian Turkey-cocks*, bidding them *advance their learned Coxcombs*, &c. *Church-owles, Jack-dawes, blind Bats, Presbyterian Wood-cockes, Presbyterian Hangmen, cruell executioners, terrible tormenters, Synodian Canibals, the ravenous typhe-stanched numerous headed Hydra of Divines: The holy ravenous Order of Syon Jesuits, absolute Jesuites, onely a little worse*: It begins thus, page 1. *We the Parliament of Divines* now Assembly in *holy Convocation* at *Westminster*, taking into our grave learned and pious consideration, all the goodly fat Benefices of the Kingdome, the reverend estimation, honour and supremacy due unto the Clergy, and out of a godly care and pious providence as becommeth Divines, for our owne guts, having used all subtilty and policy we in our divine wisdomes could devise, to take a goodly possession of the dearly beloved glorious inheritance of our Fathers the late Lord Bishops, their divine supremacy, their sweet, their wholsome and nourishing revenues, their deare, delicate, toothsome tythes, most supernaturall and pleasant to a divine pallate: After which it cals them The *puissant Assembly of Divines* (*Lords Paramount over Church and State*) *in Parliament Assembled at Westminster, divine Merchants*, &c. Avers p. 18. That the Order, *Jesuits* may become Disciples to the Order of *presbyters* for *equivocations, mentall reservations dispensations of Oathes, Covenants*, &c. Chargeth the Assembly, p. 6. *For dealing craftily with the Parliament and cheating the State*. Adding this most scandalous, seditious passage, extreamly derogatory to the Parliaments honour.

As *the way of a serpent upon a rock is unknowable, so have our circumventions, undermynings and subtill contrivances beene ever invisible, insensible to them, and so silently, secretly and gradually, have incic'd them with the bait of Religion; and caught them with a* Synodian hooke; *we hell out the League* and *Covenant, the*

Cause of God, and the like, to the Kingdome, and at length plucks up a fish called a Parliament *out of their proper* Magisteriall Element, *into* our Synodian Spirituality; *and thus neatly wrested the* Scepter *out of their hands, that they neither know nor perceive it; that in truth* the Assembly is Dissembled into the Parliament, and the two *Houses* made but a *stalking horse* to the delignes of the *Clergy*: They say *it is decreed and ordained by the Lords and Commons*, &c. but in *plaine English*, it is *the Assembly of Divines*; 'tis true, 'tis the *Lords and Commons* in the *History*, but the Assembly of Divines in the *Mystery*, as Martin wisely hinted in his License before the booke of the Arraignment; for we are become the whole directive and coercive power both in Church and State, a *supremacy* due unto us, as well as to the Pope; and though we give them (as men doe bables to children) the title of making and judging of Lawes, to please them, yet with such distinctions and limitations (to speak this under the Rose) that we intend for our selves that which we give unto them, even as our Brethren of the society of *Jesu* doe concerning his *Holinesse* the Pope, in the infallibility and temporall power: this honour and priviledge was of *divine right* given, and anciently enjoyed by our reverend Fathers the Bishops; and why should not we be heires unto it by our legitimate lineall descent? All Lawes, Statutes and Ordinances, both concerning Church and State, were Decreed, Ordained and enacted by the Lords *spirituall* and *temporall*, &c. And why not now *by the Assembly of Divines* and Parliament now Assembled at *Westminster*? this is not yet in the *History*, for indeed our matter is not yet ripe for such a discovery, &c.

A grosse intolerable slander and scandall both to the Assembly and Parliament.

As all other wicked men, so these seditious Libellers grow worse and worse; their next most seditious Libell against the Assembly and Parliaments proceedings being intituled, *Martins Eccho, or a Remonstrance from his holinesse reverend young* Martin Mar-prelat, *respensory to the late sacred Synodicall Decretal; in all humility presented to the reverend, pious and grave consideration of the right reverend Father in God, the universall Bishop of our soules his superlative Holinesse Sir* Simon Synod.

It begins thus.

Wherein his Holinesse reverend young Martin Mar-prelat; taking into his grave and learned consideration the insufferable arrogance of our ambitious, aspiring Presbytery their super-prelaticall supremacy, their ravenous blood-thirsty malice against the poor Saints of the most high God, their inordinate, insatiable covetousnesse after the fat things of the Land, their unparallel'd hypocrisie, their plausible pretences, their incomprehensible policy, craft and subtilty; their cunning insensible encroachments upon the priviledges of Parliament, the just liberties of and freedome of the people; their inchanting delusions where with they bewitch both Parliament and multitude, the cruell thraldome, inhumane slavery, insufferable bondage they would reforme us and our Children unto from generation to generation; their powerfull endeavours to make the Parliament betray their trust, break their Oathes, pull downe old Courts of tyranny and oppression, to set up new; free us from Episcopall persecution, to devour us with presbyterian cruelty; convey our naturall rights and freedome to the pontifical usurpation of the Clergy, that neither we nor our children after us (*notwithstanding the expence of our estates*

Horrid, false slanders.

ruine

ruins of our families, effusion of our bloud to redeem them) may live in the land without the hazard of imprisonment, losse of goods, banishment, hanging &c. except we be presbiterian: these and many other things of high concernment, reverend young Martin taking into his serious and deliberate consideration, and seeing this eminent, irrecoverable ruine ready to devour both Parliament and people hang over their heads, threatning certaine destruction to us and our posterity, if not timely and sodainly prevented: Hereupon his Holinesse, reverend young Martin, out of sincerity to God, and naturall love unto his distressed Country, most willingly became servant to your superlative Holinesse, to ease your burthen in this your toylsome time of *Clasicall exaltation* of a little State ambition and spiritual supremacy & as much as in him lyeth, to vindicate the privilege of Parliament, our birth-rights and native freedome from your divine spiritualty, that you may have the more time to stuffe your guts extend your paunches cram your bellies, farcinate your ventricles (*I snort out Directories*) blurt out *Ordinances*, grin at Christ, swell at his Sectaries, and for his meritorious pious endeavours Martin expected a reward, as very justly he might; but to cloake your covetousnesse and ingratitude, you pick quarrels against him for some small failings in his Treatise; I hope you will deale better with Master *Prynne* for his *midnight dreames, his distracted fabitane apprehensions*, I can tell you he expects it: But Martin might have considered your ingratitude to the Lord Bishops, from whom formerly you received the holy Ghost with all your spirituall preferments, and were first put into a capacity of *Lording it*, as you now doe over the people; whom, like ungracious children, viperous vermine, inhumane Canibals, notwithstanding their grace and favour; you have devoured up and share their inheritance amongst you. (*O divine pilage! graceful children!*) &c.

1 A very modest Christian Phrase.

page 4. 5. Yet that his Holinesse (like yours) might appeare immaculate and infallible to the whole world; Martin proclaimeth and demonstrates *to all persons Ecclesiasticall, by what name or title soever dignified or distinguished, whether Arch bishop* Calamie's, *or other inferiour single-fold Presbyters*; That his Holinesse, reverend young Martin Mar-prelat, freely offereth plenary pardon and remission to that traiterous, bloud-thirsty Man-eater Sir *Simon Synod*, for his foule ingratitude, his malicious mischievous, *murtherous debates, consultations and conclusions*, to shed the blood of his Holinesse *reverend young* Martin Mar-prelat, and deliver him as a *prey* to the *monstrous hugeous fangs* and venomous *boarish tuskes* of his sonne *Jockey*, and his bloody crue (*breake their teeth o God in their mouth; breake out the teeth of the young Lyons o Lord;*) if the said savage barbarous Caniball Sir *Simon Synod*, the next *day of humiliation* after the publishing hereof, shall very penetentially (*as if he were to preach a fast sermon*) come in unto reverend Martin and humbly submit himselfe to his Holinesse, at his *sanctuary* in *Tolleration-street*, right opposite to *State-oppression* and *Synodian tyranny*; and there humbly before reverend young Martin confesse his evill, acknowledge his errors, and be heartily sorry for the same; live sociably and quietly amongst his Neighbours, never molest or injure any man for *Conscience*, suffer his *teeth* and *nayles* to be pluckt out and pared by an honest *Independent barber*, that hereafter he may never bite nor scratch; and then peaceably returne to his *Parochial Charge*, read-

Psal. 58.

der up all the goodly fat Benefices in the Kingdome to supply the necessities of the State, pay their *Arreares* in the *Army*, gratifie their *sicke, lame* and *maimed soldiers* with a reward more honourable *(according to their deserts)* then a *ticket to begge*; supply the calamity, poverty and misery of poore Widowes and Orphans, whose deare Husbands and Fathers have been slaine in the service of the State, and not *(out of Synodian* State-policy) to save their charity, subject the innocent Babes to be *led by the spirit into Indian deserts and Wildernesses*, and under pretence of Authority, rob the tender mothers of the fruit of their wombs *(a wickednesse insufferable in a Common-wealth)* and to send the free-borne out of their native protection to *forraigne destruction*, least the cry of the *fatherlesse* and *Widowes* should call for reliefe out of their fat Benefices pontificiall revenues, &c. O *the covetousnesse of the Priests and the mercy of God* (as the *Germane* saith) *endure for ever*: If he shall hereto assent, renounce the Ordinance of *tythes*, be content with the good will of the vulger, lay downe his state ambition and usurpation of the *Civill power*, suffer the Commons of the Land (both rich and poore) which are *free-borne* people, to enjoy quietly their owne nationall freedome, &c. he will not deride you any more. But if Sir *Simon* shall reject this grace and favour freely offered to him and to all the Sir *Johns in the Kingdome* by his *Holinesse*, reverend young Martin Mar-priest, out of his divine clemency thus graciously extended from his *holinesse* proclaimeth to the whole *assembly of* Sir *Johns* and to the whole *Kingdome*, that come *bondage, come liberty, come life come death; come what come will, by the grace of God*, young Martin *is resolved to unmask your villany to posterity, and lay a foundation for a future*; if not for the present recovery of the *privileges of Parliament*, and *liberties of the common people from your Synodicall, classicall Presbyterian predominancy*; and therefore Sir *Simon* be advised betime, accept of this grace and favour offered, harden not your hearts as in the dayes of the Bishops, lest the fierce wrath of the Lord, even sodaine destruction fall upon you as it did upon them; for be assured, swift and fearfull destruction and ruine does attend you and the Lord will avenge his quarrell at your hands and as it is done unto your *Fathers the Bishops*, so shall *it be done unto you*; and if your rising ambition be not sodainly repell'd *your rise, reign and fall* will *be terrible to the Kingdome*: you may delude the people a while, but *the time hasteneth that the* (x) *people will cal you to an account, the Lord grant* it be not, *as I fear* (y) By the Synod. He addes p. 5, 6. Well Sir *Simon* if you will not mend your manners, *Martin* will observe all your postures, and tels you plainly, that he'l not only fall upon your bones himselfe, but he'l set his zelous all brother, *Christopher Scal-skin*, his catechisticall brother, *Rowland Rattle-priest* his divine Brethren *Martin Claw-Clergy*, *Bartholmew Bang-priest*, all upon your back, and amongst us all, we shall in time turne up the foundation of your classicall supremacy, and pull down your Synod, your Sphere about your ears; behold a two op commeth Sir *Simon*, Martin is of the *Tribe of Gad*, though a host of Sir *Johns* overcome him, *yet he shal overcome at last*, yea he'le jeere you out of your black Cloaks, and make you ashamed of King *Henry* the seventh's Chappell, and be glad to work with your hands, or to be content *with the good will of the vulgar*, and then it will be too late to compound with reverend MARTIN and his divine Brethren, therefore consider with your selfe Sir *Simon* before

x It's well you this is publish your seditious resolutions to the whole Kingdome.

y A most seditious mutinous designe seems couched in these words; We doubt it will be to the power of it be put into other hands.

before the mighty *Acts* of the house of *Martin* be come forth against you; we do not intend to dally with you, wee'l handle you with Mittins, thwack your Cassocks, rattle your Jackets, stamp upon the panch of your villany, and squeze out the filth and garbidge of your iniquity, till you stink in the nostrils of the common people; yea, wee'l beat you and your sonne JACK, guts and all, into a Mouse-hole. There's no one of MARTINS Tribe, but is a man of Mettall, and hates a Tithe-devouring persecuting Priest, as he hates the Devill, scornes their bribes, and bids defiance to their Malice.

These are to advise you, Sir *Simon* turne ye to MARTIN in *Tolleration-street*, ye stiffe necked generation of Priests, lest the fierce wrath and sore displeasure of mighty MARTIN fall upon you, confound you and your whole, Sir *Johns* generation, Root and Branch; hearken ye rebellious Assembly unto MARTIN, persecute no more, take no more Tithes, be content *With the good Will of the Vulgar.*

Whether these most seditious menacing passages and railing Libels against the Assembly, Presbytery, and all Ecclesiasticall Parliamentary proceedings, be not published in print by seditious Seectaries to stirre up the people to mutinie against the Parliament, Assembly, Ministery, to fire us into new Civill warres and commotions among our selves, and that by the underhand plots of some Jesuiticall spirits, and Malignant Royallists, I shall humbly submit to the saddest thoughts of our supreame Councell, which is best able to judge of them, and most able to prevent the eminent dangers which they doe portend.

I shall close this Section with a new printed Libell, intituled, *The Nativity of Sir Iohn Presbyter*; Dedicated, *To the Right Worshipfull the: ASS: of Divines, assembled at Westminster*; with a most rayling libellous Epistle; to which these Verses in derision of it are subjoyned.

Reverend Assembly *up, arise, and jogge,*
For you have fairly fisht and caught a Frog.
Now have you set two years, pray can you tell
A man the Way that Christ went downe to Hell?
In these two years what can a Wise man think
That ye have done, ought else but eat and drink?
Presbyterie *(climb'd up to the top of fame)*
Directory *and all from* Scotland came;
O monstrous idleness! alack and Welly,
Our learned Rabbies minde nought but their belly.

Section V.

Containing libellous, scurrilous, prophane, and unchristian passages against the Directory, *established by Ordinance of Parliament.*

YOU have met with some of these Invectives already in the preceding Sections, which I shall not repeat; but only adde two or three passages more of this nature, full of Atheisticall and blasphemous scurrility.

The *Araignment of Persecution*, p. 44 defies, That his *Holinesse* Sir *Simon Synod my Synodecate a full resolution to these ensuing Queres.*

Whether it would not have been more profitable for the kingdome of *England* to have forthwith hired a *Coach and twelve Horses*, to have fet a *Directory* from *Scotland*; then to have spent the *learned consultations, pious debates*, and *sacred conclusions* of such *an holy*, such a *reverend*, such a *heavenly*, such a *godly*, such a *learned*, such a *pious*, such a *grave*, such a *wise*, such a *solid*, such a *discreet*, such a *Spirituall*, such an *Evangelicall*, such an *infallible*, such a *venerable*, such a *super-celestioll Queer of Angels*, such a *suparlative Assembly of Divines*; for almost these two yeares space, after the profuse and vast expence of above *forty thousand pounds*, besides their *goodly fat Benefices*, upon their devouring *Guts*, for an *English* DIRECTORY of worship, equivalent to the *Scotch* DIRECTORY?

Whether this *Directory* standing in so many thousands to fumble it together, and the Copy sold at 400 and 500 L. be not of more value then the writings of the Prophets and Apostles?

The sacred Synodicall Decretall or Hue and Cry, useth the like Dialect, *p.*23. Be it *secula seculorum*, as authentick as the *Directory*, &c. We had better have set two years longer in our *most holy Consultations*, and made our forty thousand four hundred pound *Directory*, a *Directory* of fourscore thousand eight hundred pound value.

Pag. 5. *Martin* will tell the Country, *That we sanctifie our new* DIRECTORY *Gospell, but to the temper of the City*: Tell the City, *That the Country people know not what to do with it, except to stop their Bottles*, unlesse we spend the State the other odde trifle of 40000 pounds, to divide it into Chapters and Verses (*the Lord put it into their hearts*;) and that as the truth is, its sanctity is only grounded upon the *Divine Ordinance* for *Tithes*, (some wiser then some) for no longer Penny, no longer *Pater-noster*.

I will defile no more Paper with such horrid blasphemies; only adde, That *Martins* Ecco, *p.*12. makes the Parliaments endeavouring to establish the *Directory* the cause of the losse of *Leicester*, in these words: *And now the Parliament being busied to fortifie your* Directory, *&c. in the mean time* Leicester *is taken, thousands are put to the sword, &c.* Which is sufficiently answered, by *Sir* Thomas Fairfax *routing the Kings whole Army* and re-taking *Leicester*, even whiles the Parliament was most busie in fortifying the *Directory*. But I proceed to another Section.

Section VI.

Containing their libellous, scandalous, seditious passages, against our Brethren of Scotland, *to raise divisione between us and them, contrary to the Act of Pacification, and the late solemne League and Covenant.*

MAny are their intolerable libellous Invectives of this kinde. I shall transcribe but few.

Hen. Robinson in his Answer to M. *Pynnes* 12 Questions, made the first assault upon our Brethren, in this Language. And what, think we made our Brethren the

Scots

Scots so successeleſſe here in *England*, whileſt the warres are now beginning to kindle in their own Countrey, if it were not that they joyne with this Nation, or rather provoke them to eſtabliſh their ſo much idolized Presbyteriall diſcipline of perſecutions? when they themſelves thought they had juſt cauſe to be highly offended with the ſame (their own) perſecuting ſpirit in Epiſcopacy. When the Lord required the Iſraelites to appear before him at Jeruſalem thrice a yeare, he promiſed, that *no man ſhould invade their habitations in their abſence*, *Exod.* 34.23, 24. which gracious providence of his, no doubt continues ſtill protecting all ſuch as are imployed by his command: but unleſſe our Brethren of *Scotland* bethink themſelves in time, and conſider, that even as the perſecuting Biſhops of *England* attempting to impoſe their government in *Scotland* gave occaſion to begin the warres in *England*: ſo if the perſecuting Presbyters of *Scotland* continue to advance and get ſet up the *Scotch* government in *England*, it may likely bring all the three Kingdomes to make the ſeat of warre in *Scotland*: I would be loath to propheſie upon this occaſion; but do much fear, that in how bad condition ſoever both *England* and *Ireland* are at the preſent, if the warres laſt but little longer *Scotland* will yet be farre worſe. God of his infinite mercy open the eyes of all three Kingdomes in this their heavie viſitation, reconciling himſelfe unto them all, and them to one another, for his dear Sonne *Chriſt Ieſus* ſake.

The *Araignment of Perſecution* by way of jeare and ſcorne, *p.* 3, 8, 9. 19, 39, 42. ſatyrically inveighes againſt and derides *Scoth government*, ranking it with *Satan*, *Antichriſt*, *the Spaniſh Inquiſition*, *Councell of Trent*, *High Commiſſion*, &c. brings in Liberty of conſcience, thus complaining. *My Lord, Sir* Simon Synod *is like to pull out my throat, with the ravinous clawes of an Aſſembly*; and *Maſter* Scotch Government *was fit to ſtab me* with his Scoth Dagger: *Iemmy put up thy Dagger*; Averres, *The Synod is guided by the Holy Ghoſt ſent in a Cloke-bag from Scotland, as of old from Rome to the Councell of Trent.* Oft mentions by way of ſcorn and jeere, *The advancing of the mickle Army into the South*; adds, *you may eaſily perceive how they would pinch your Lordſhips noſe with a paire of SCOTCH SPECTACLES*, that your Lordſhip might ſee nothing but *BLEW CAPS*; he *hath plaiſtred up the wrinkles of his face with SCOTCH MORTER*, &c.

The *Sacred Synodicall Decretall*, *p.* 4. tels us, &c. of a *Blew-capreformation*, and then *Blewcap for us*, *p.* 7. *Of the ay-bleſſed Divines of Scotland*, *p.* 16. *Of laying Rods in piſſe for Cromwel*; *let him take heed of a Scotch--*: *another courſe muſt be taken with Hereticks, elſe our Brethren cannot further engage*; *God ſpeed them well home againe, and let all the people in the kingdome ſay, Amen.* *p.* 18. *Of their running away at Maſton-More.* *p.* 20. Of an Angel in the Mount, upon whom our reverend Aſſembly of grave and learned Divines do daily wait, which Mount is *Duzee-Hill* (which by tranſlation out of the Originall) by the Divines of *Scotland* (whoſe countrey-man this Angel is) is engliſhed *Mount Sion*: with other ſuch like ſtuffe.

And *Martins Eccho*, *p.* 8. Our *Scottiſh Brethren* advanced lately as far into the South, as from *Brampton-moore* to *Weſtmerland*, for your aſſiſtance, are all yours, by vertue of the *Holy League and Covenant*, which they may in no wiſe falſifie, untill they ſee it convenient for them to do, as in the moſt ſacred *Exhortation* to

the taking of the said League and Covenant you have taught them. Many other such seditious passages, tending to sow division between both Nations, (contrary to the fourth clause of the Nationall Covenant) these New-Libels, have lately published, which I forbear to Register.

Section VII.

Containing most scurrilus, libellous, scandelous, railing invectives against Presbyterians, and Presbyterian government in generall, Which many of them not long since so much applauded, desired, before the Bishops removall.

WE have met with much of this scurrilous stuffe in other Sections; to which some few additions only shall be made in this.

Mr. *Henry Robinson* his *FALSEHOOD, &c.* shall leade up the Forelorne-hope: where thus he writes to the *Christian Reader*: Free thy conscience from the thraldome and bondage of those *Egyptian Taskmasters*, who care not what trash and trumpery they vent, so they may gaine Proselytes and contributions. Which he thus prosecutes, *p. 9.* But what availeth it to have the head of one Lordly Episcopall Prelate cut of, when a *Hidra*, a multitude, above seventy seven times as many Presbyteriall Prelates succeed instead thereof? *Prelatia, Prelacy, Prelacy*, as we use it vulgarly, is a preferring one before another; and the Presbyteriall government is much more truly said to be Prelaticall, then either Episcopall or Papall; unlesse you will say that neither Episcopall nor Papall be Prelaticall at all. For in either of those governments there are but few Prelates; but in the other there are, to wit, so many *Prelates* as there are Presbyters, each whereof is an absolute * *Prelate*; that is, one preferred above his Brethren.

* And is it not much more so in Independ. Churches, where the Minister in truth like a *Pope* rules all the rest at his pleasure? will admit none but those of his own faction.

The *Araignment of Persecution*, declaimes thus against Presbyterian government, *p. 21. Both Papall and Episcopall government is better then Presbyterian, for they are, and have been more uniforme, and have continued many hundred years longer then Presbyterian, and were long before Presbytery was thought on: For alas, it was but a shift at a pinch the Devill made, when neither of the other would serve his turne, and so came up Presbyterie; but what good the Devill will have of it I know not: for who knowes the luck of a lowse Cur, he may prove a good Dog.*

The *Sacred Synodicall Decretall* inveighes thus against Presbyterian government, *p. 11. Martin* will put the Parliament and people in minde of their Protestation, and tell them, *that by the same rule they pull downe the Bishops, they are bound to put downe the Presbyters, &c.* For in *Martins* Astrologicall judgement, all the *Plagues of Egypt* were but a *Flea-biting to What one Presbyterian Church will be (vinci si possint regales cestibus enes) we having mortified Episcopall Hercules, and possest his Club. p. 19.* Indeed the *Pope* is as truly *Christian*, and his *function* as equally *Jure Divino*, as our *Presbyterie*, conveyed from his *Holinesse*, by our Fathers the late Lord Bishops upon us.

The unlicensed *Nativity of Presbytery*, said to be licensed by *Rowland Rattle-Priest*, a terrible *Imprimatur*: writes *p. 5. That the Devill made the Urchin* Sir John Presbyter: *an abject, a Fugitive, newly come out of* Scotland, *a Witch, a Rogue, and to appear ill delighting in black as his Father the Devill; fitter to be a Weather cock then a Divine: only the Evill Spirit of* Mercury, *presented him to be the Devils Goat-head.*

Section.

Section VIII.

Conteining sundry Libellous, Schismaticall, uncharitable, and unchristian passages against the Church of England, *her Worship and Ministers in generall.*

Iohn Lilburne in his Answer to nine Arguments, Printed without License, *London*, 1645. with his picture cut before it; Writes thus of the Church of *England*, pag 4. The Church of *England* is a true *Whorish mother*, and you are one of her *base-begotten*, and *Bastardly children*, for you know a *Whore* is a woman as truly as a true wife, and she may have children as proportionable, as the children of a true wife; yet this doth not prove her children which are *base-begotten* are *true-begotten* children, because they have all the parts, and limbes of children, that are begotten in a true married estate and condition; even so say I, the Church of *England* neither is, nor never was, truly married, joyned, or united to *Jesus Christ*, in that espousall band, which his true Churches are, and ought to be, but is one of *Antichrists* Nationall *Whorish* Churches, or Cities spoken of *Rev.*16.19. Vnited, joyned, knit to the *Pope* of *Lambeth*; as Head and Husband thereof; being substitute to the *Pope* of *Rome*, from whom he hath received his *Arch-Episcopall* power, and Authority. *Note*

Pag.18. Your Church is false, and *Antichristian: Therefore if every Parish in* England *had power in themselves* (*which in the least they have not*) *to choose and make their own Officers, yet for all this they would be false, for a false and Antichristian Church as yours is, can never make true* Officers *and* Ministers *of* Iesus Christ, *and though that the Churches of the* Separation, *want Apostles in personall presence to lay hands upon their Officers which lawfully they choose out from among themselves, yet have they their Laws, Rules, and Directions in Writing, which is their Office, and is of as great Authority as their personall presence.*

Pag.19. And thus have I sufficiently by the Authority of the Sacred Word of God proved all your Officers, and Ministers false and *Antichristian*, and none of Christs, which if you can groundedly contradict, shew your best skill chalenge I you, and put you to prop, to hold up your tottering and sandy Church and Ministry, or else your great brags will prove no better then winde and Fables, and you your self found to be a Liar.

Pag. 22. And as for these two things, *Of Conversion, and confirmation, or building up in the Wayes of God*, which you speak of, if you mean by *conversion, and opening of the eyes, to turn them from darknesse to light, and from the power of Satan unto God*; or if you mean *by conversion, a deliverance from the power of darknesse, and a tranflation into the Kingdom of the Son of God*, both of which the *Apostles Ministry did accomplish in the hearts and lives of Gods people*, Act.26.18. Coll.1.13. I absolutely deny it, that *your Ministery in England* doth this: And therefore I desire you to declare, what you mean by *Conversion*, and prove your definition by the *holy Scripture*, and also prove that you in England are so *converted*, which when you have done I shall further answer you by Gods assistance, and as for their *building them up in the Wayes of God*, as all true Shepherds ought to

build up their ſheep, as *Acts* 26. 1 *Pet.*5. Yet I deny it, that *your Miniſters* do it, for *how can they build them up in that, which they themſelves are ignorant of, and enemies unto?* for as *Jannes* and *Jambres which withſtood Moſes*, ſo do theſe men alſo reſiſt the Truth, being men of corrupt mindes, and deſtitute of the truth, 2 *Tim.* 3.8. *And do feed you with huſks and Chaffe, being neither willing to imbrace it themſelves, nor to let thoſe that would*, as their conſtant preaching and ſpeaking againſt the truth of God, and the *Kingdom of his Son* doth witneſſe, &c. I have taken the pains by the *Word of God, and demonſtrable Arguments grounded thereupon, to prove the Church of* England *Antichriſtian*: *I do promiſe you, I will by the ſtrength of the Lord of Hoſts, for ever ſeperate from Church, Miniſtery and Worſhip in* England, *all and every one of them, as Antichriſtian and falſe:* Yet thus much I ſay, and do acknowledge, and the Scripture proves it, that *God hath a people or an elect number in ſpirituall* Babylon; *yea in the Kingdom of Antichriſt, part of which the Church of* England *is, and none of them ſhall periſh, but be eternally ſaved*; yet I ſay, *it is the duty of all Gods Elect, and choſen ones, that are yet in the Whoriſh boſome of the Church of* England, *or in any part of Antichriſts Regiment to ſeparate away from it, and come out of it, leaſt God plague them for their ſtaying there.*

Note.

Note.

Pag.23, All the Miniſters of the Church of *England* are not true Miniſters of Chriſt, but falſe and Antichriſtian Miniſters of Antichriſt.

Pag.24. And as for your *Minor* and *Aſſumption*, which is, that you in the Church of *England* do enjoy, and outwardly ſubmit your ſelves to the true worſhip of God: It is moſt falſe, and a notorious lie and untruth, and as well might wicked *Faux*, and the reſt of the *Gunpowder-Plotters* ſay, that they ſubmitted unto Noble King *James* Laws and Scepter, when they went about to blow up the Parliament Houſe, that ſo they might deſtroy him and all his; for you do not only oppoſe and juſtle out the true worſhip of God, and throw down and trample upon the Scepter of *Jeſus Chriſt* his ſon, but alſo you ſet up falſe and Antichriſtian Worſhip, the inventer of which is the Devil, and the *Man of ſin*, his eldeſt and moſt obedient Son.

Pag.26,27. Now from that which I have ſaid, I frame theſe Arguments:

1. *That Worſhip which is of the* Devils *and* Antichriſts *invention, inſtitution and ſetting up*, is no true Divine worſhip.

Note.

But the Worſhip *of the Church of* England *is of the* Devils *and* Antichriſts *invention, inſtitution and ſetting up, as Revel.*13. *doth fully prove.*

Ergo, *the* Worſhip *of the* Church *of* England *is no true* Worſhip.

Note.

2. *That* Worſhip, *which is a main means and Cauſe of pulling down the Kingdom of* Ieſus Chriſt, *and eſtabliſhing, maintaining, and upholding the Kingdom of the* Devil *and* Antichriſt, *and ſends more ſouls to Hell, then all the wickedneſſe, impiety, ungodlineſſe, in the Kingdom doth beſides, is no true Worſhip of God, but ought to be deteſted and abhorred of all his people. But ſuch is the Worſhip of the Church of* England; *Ergo*, &c.

Note.

Pag.29. I abſolutely deny your Argument, and affirme, that your Religion neither is the true Religion, nor that it leads men the true way to ſalvation.

Pag.37,38. I groundedly and abſolutely deny, that either the Church of *England* is, or ever was a true Church, and till you have proved it true, all the pains

that

that you have taken in proving that it is *possible for corruptions & evil livers to be in a true Church*, is spent in vain, and to no purpose, and I am confident, that you nor none else will ever be able to prove the Church of *England* true, nor any other Nationall Church: for *Christ Jesus* by his death did abolish the Nationall Church of the *Jews*, with all their Laws, Rites and Ceremonies thereof, and in the New Testament did never institute no Nationall Church, nor left no Laws, nor Officers for the governing thereof, but the Church that he instituted, are free and Independent bodies, or Congregations, depending upon none but only upon Christ their Head: Therefore Nationall Churches under the Gospel are of Antichrists, *that man of sins* institution and ordaining, who only hath ordained Laws and Officers of his own for the governing of them; Therefore for you, or any other to say, and affirme, that this monstrous, ugly, botched and scabbed body, is Christs true Spouse, is dishonourable to his blessed being and Mediatorship.

His Schismaticall seditious conclusion from all these Premises is this, *pag.*35. Therefore let all Gods people, that yet are in the bosome of the Church of *England*, as they love their own inward peace, and spirituall joy, and look that their souls should prosper and flourish with grace and godlinesse look to it, and withdraw their spiritual obedience and subjection from all Antichrists Laws and worship, and joyne themselves as fellow Citizens of the City of God, to worship and serve him in Mount *Sion* the beauty of holinesse, and there only to yield all spirituall obedience to Christs spirituall Laws and Scepter. *Note.*

This language and opinion of his, concerning our English Church, and Ministry, is seconded by most Independents in their late Pamphlets; of which you have had a bitter taste in the preceding Sections, and their practice proves as much.

For first, though they proclaime Liberty of conscience to all Sects and Religions whatsoever; yet they have so harsh an opinion of *Presbyterians*, and all others, who submit not to their *Independent Model*; that they esteem them no better then Heathens, Infidels, unbelievers; and proclaim them in their Books to be * *Men who deny, disclaim, and preach against Christs Kingly Government over his Churches; men unconverted, or at least converted but in part, wanting the main thing, to wit, Christs kingly Office: men visible out of the Covenant of Grace, who have not so much as an outward profession of Faith, who deny Christ to be their King; to whose persons and infants, the very Sacraments and seals of grace, with all Church Communion, may, and ought to be denied, which is in effect to un-Christian, un-Church, un-Minister* all *Presbyterians*, and to make them cast-awayes: If this be their charity to us already, what may we expect from them hereafter if their Faction bear the sway? Master Henry Burton his Vindication of the Churches commonly called Independent, p. 56. 62, 63.

Secondly, when they gather any Independent Congregation, their practise is for their Ministers solemnly to renounce and abjure their former Ordination in, and the people their Pristine Communion with the Church of *England*, and all Congregations else, whereof they have been Members, and then to new-mould themselves into an Independent Church; which practise they have lately begun in the Plantations of the Summer Islands; as a Friend of mine from thence informed me by a Letter dated, *May* 14. 1645. in these insuing termes.

'The Independent Church was set up here the last year, wherein they have

'covenanted to stand unto the death: but their Covenant is not fully expreſt re-
'ſerving power in themſelves, eſpecially in their Paſtor, to alter it when they will,
'and as they think good; they have expreſt nothing in writing, though often ur-
Note. 'ged to it, but he that joyns with them, muſt do it by a kinde of implicite faith, to
'imbrace what their Church doth or ſhall imbrace, not knowing what it is or
'will be: When they began it, their Miniſter called a Faſt for all that would be
'preſent, where in the publique Congregation, our Miniſters being then but
Note. 'three, *Did lay down and renounce their Ordination and Miniſtry received in the*
'*Church of* England, *and ſo become* (as they ſaid) *no Miniſters*; but did joyn
'themſelves together in Covenant by words only to become a Church; firſt ma-
'king a kinde of confeſſion of their ſins, and ſignifying that others might alſo joyn
'themſelves to them, if they were ſuch as after ſuch confeſſion they ſhould ap-
'prove of, and there was one principall Officer did then joyn himſelf with them;
'they then continued weekly Lecturers ſtill, yet as they ſaid, not as Miniſters,
'but only as private men to exerciſe their gifts: wherein they laboured to draw o-
'thers to joyn with them, and every week received in ſome: but that confeſſion of
Such were fit to make Independant Members. 'ſins grew daily more and more out of date, the rather for that ſome were threat-
'ned to be called in queſtion at the Aſſiſes for ſome things which they confeſſed
'there; ſo that at this time all is in a manner implicite, and though little or no-
'thing be expreſſed by the party to be received in, yet he is not put back: But
'when they had gotten about thirty to joyne with them, they again called a Faſt
'for all that would be preſent, where it ſeems having appointed one of our aſſiſt-
'ant Governors for their Prolocutor, he nominated Maſter *White* to be their Pa-
'ſtor, which the reſt confirmed by erection of hands: then it ſeems Maſter *White*
'nominated our other two Miniſters, Maſter *Copland* and Maſter *Golding* for his
'ruling Elders, yet they continue to preach conſtantly as before, but Maſter
'*White* only doth Adminiſter the Sacraments, and that only to ſuch as have joyned
'themſelves in their implicite Covenant with them.

Their practiſe therefore and their writings demonſtrate, what ungratefull ſons, and unnaturall Vipers they are to our Mother Church and Miniſters of *England*; which hath little cauſe to harbour theſe Rebellious Apoſtate ſons, who thus abominate, renounce both her and her Miniſters, as *Antichriſtian*.

Surely, ſome of their own Independent Faction, had other thoughts of her and her Miniſtry (unleſſe they diſſembled before God and man, as they commonly do without bluſh or check) but very few years ſince; and among other the five *Independent Apologiſts*, and Maſter *Hugh Peter*, (*Solicitor generall* of the Independent Cauſe and Party;) whoſe *Subſcription* before the Biſhop of *London*, concerning our Church of *England* in the late Prelaticall times, when far more unreformed then now, I ſhall here preſent you with; the Originall whereof I found in the Archbiſhops ſtudy, under Maſter *Peter* his own hand, endorſed with the Archbiſhops, thus.

Maſter

Master Hugh Peters *Subscription before the Bishop of* London, *August* 17. 1627.

RIght Reverend Father in God, and my very good Lord; being required to make known to your Lordship my Judgement concerning some thing propounded at my last being before your Lordship, from which Propositions though I never dissented, nor know any cause why I should be suspected, yet being ready and willing to obey your Lordship in all things, especially in so just a demand as this, I having consulted with Antiquity, and with our modern *Hooker*, and others, humbly desire your Lordship to accept the satisfaction following.

1. For the *Church of England* in generall (I blesse God) I am a member of it, and was baptized in it, and am not only assured it is a true Church, *but am perswaded it is the most glorious and flourishing Church this day under the sun*, which I desire to be truly thankfull for; and for the Faith, Doctrine and Articles of that Church, and the maintenance of them, I hope the Lord will inable me to contend; *Tanquam ut pro aris & focis:* Yea, I trust to lay down my life, if I were called thereunto. *Note*

2. For the Governour and Government thereof; *viz.* The reverend Fathers, the *Archbishops* and *Bishops*, I acknowledge their Offices, and jurisdictions, and cannot see, but there would a fearfull ataxy follow, without the present Government, whereof I so approve, that I have, and do willingly submit to it, and them; *and have, and will presse the same upon others.* *Note*

3 For the Ceremonies that are in use among us (as I have already subscribed) so I shall diligently and daily practise, neither have I ever been accused for neglect therein, where I have formerly exercised my Ministry, but to them do give my full approbation and allowance. *Note*

4. For the Book of Common-Prayer, the Lyturgie of the Church, and what is in them contained *(finding them agreeable unto the Word of God)* I have used as other Ministers have done, and am resolved so to do, and have not been Refractory in this particular at any time, nor do I intend to be (God willing) and to these, *I Subscribe with my heart and hand*; humbly, submitting them, and my self to your Lordships pleasure. *Note*

London the 17. *of* August. 1627.

Your Lordships in all humble service,

HUGH PETER.

IF Master *Peter* be now of another Judgement, it manifests either his grosse ignorance, or temporizing then, or his levity now, and that he is as unsteady in his opinion, as in his excentrick motion from place to place: But this is in verity, the essentiall property of our Lunacy *New lights*, who like the *Moon* (whose light Predominates in them) are alwayes changing; yea, *ever learning*, and *never able to come to the knowledge of the Truth*: which they continually intricate with their Independent doubts. 2 Tim. 3. 7.

SECT.

Section IX.

Containing Libellious, Scandalous, unchriſtian Cenſures, and Invectives againſt thoſe Perſons, who out of conſcience have Written or Preached againſt the Independents Seditious, Schiſmaticall wayes and Practiſes.

I Shall firſt begin with ſuch Invectives as concern my ſelf: What large *Encomiums* (beyond my deſerts) I received from the *Independent party*, before I writ againſt their new wayes & opinions, only in a moderate & modeſt manner by way of Queſtions; is very well known to themſelves and others, being ſuch and ſo many, that modeſty forbids me to relate them; leſt I ſhould be thought the Herald of my own praiſes and deſerts: How many Libells, Scandals, and falſe reports of all kindes they have cauſleſly publiſhed of me ſince, by Speech and Printed Libells, only becauſe I differ from them in opinion, and have in point of conſcience (being requeſted ſo to do) declared my opinion of their new groundleſſe wayes and Tenets, is very well known unto many, who have leiſure to peruſe the ſeverall empty Pamphlets and Invectives daily publiſhed a gainſt me: I ſhall give you a taſte of ſome few in lieu of many.

It pleaſed *John Lilburne* among others, for whom I have done ſome courteſies, but never the leaſt injury, or diſcourteſie in word or deed, upon the coming out of my *Truth Triumphing over Falſhood, &c.* (Licenſed by a *Committee of Parliament* for the Preſſe) before ever he had read the Book, to write a Libellous Letter to me concerning it, which he ſent to the Preſſe and publiſhed in Print without Licenſe, before I received and peruſed it: which though anſwered in Print by others without my privity; openly complained of in the Commons Houſe, (who referred it to the Committee of Examinations as a moſt Seditious Libell againſt the Parliament and Aſſembly;) yet I deemed it more worthy contempt then any Anſwer, as refuting not one ſyllable in my Book: In this Letter, he ſtiles me, *An inciter of higher Powers to wage War With the King of Saints, and his Redeemed ones: An endeavourer to ſet the Princes of the earth together by the ears with Chriſt, to pluck his Crown from his head, his Scepter out of his hand, and his Perſon out of his Throne of State, that his Father hath given him to raign glorioufly in:* He *moſt falſely chargeth* me with this falſe Poſition: That there is *no rule left in the Word, how We may Worſhip God; but that Kings and States may ſet up What Religion they pleaſe, or may mould it to the manners of their people:* Whereas there is not any ſuch ſyllable in any of my Books, but the contrary profeſſedly aſſerted and the Controverſies therein debated, concerne not the ſubſtance of Gods worſhip or Religion, but only the Circumſtance of Church-Government: which I aſſerted then, on ſuch grounds as their party hath not yet refuted, *not to be preciſely ſet down & determined in the New Teſtament in all particulars, but yet conclude, that no Church Government ought to be ſet up, but that which is agreeable to the Scriptures, though not dogmatically and preciſely preſcribed in them:* So that if this Libeller were not paſt all ſhame, he might have bluſht to Print and Reprint ſo notorious a falſhood, without retractation.

After

After this he thus proceeds: *Had I not seen your name to your Books, I should rather have judged them a Papists or a Iesuits, then Master* Prynnes; *and without doubt, the* Pope *when he sees them, will* CANONIZE YOU FOR A SAINT, *in throwing down his enemy Christ.* Certainly no Book of mine, either in the Front or Bulke, carries the least badge of a Priest or Jesuit in it; and so far am I from demeriting any thing from the Pope, or to be Canonized by him for a Saint; that I can without vanity or ostentation affirme before all the world, that I have done more disservice to Priests, Iesuits, and the Pope: made more discoveries of their Plots, and written more against them and Popery, then all the whole generation of Sectaries and Independents put together; and I challenge all their Sects to equalize, or come near, what I have really performed in this particular; so that if any man this day breathing in *England* deserve an *Anathema Maranatha*, from the Pope & his party, I have more cause to expect it then any other: The whole Kingdom therefore will Proclaim him a notorious slanderer in this particular: He proceeds yet further, *Surely* (he writes, but his words are no Oracles) *you have given away your ears, and have suffered as a busie-body in opposing the King and the Prelats: Without doubt all is not Gold that glisters: for Were you not a man that had more then truth to look after, namely your own ends and particular intereſts, Which I am afraid you strive to set up more then the publike good, you should have importuned the Parliament to have continued their favour and respect to that people, that cannot prostrate their consciences to mans devices.*

Surely my conscience tells me, that I am free from this injurious calumny: For my ears, I blesse God I gave them not away, but lost them in a just quarrell, against all Law and Iustice, as both Houses of Parliament have unanimously adjudged: But whether you did not justly lose your ears for Sedition then, and deserve not to lose he remainder of them (that I say no more) for your Seditious and Libellious carriage now, is a great question among your most intelligent friends: For my opposing King and Prelates as a busie-body, perchance it might be your own case, it was never mine: What I have done against the unjust usurpations, and illegall excesses of either, I did it in a just and Legall way, upon such grounds and Authority, as was never yet controuled; and this I dare make good without vainglory, that I have done more reall cordiall service with my pen against the Usurpations of Regality and Prelacy, in defence of the Subjects Liberties, and Parliaments jurisdiction, then all Independent Sectaries whatsoever, and that only out of a zeal to Gods glory and the publick good, without the least private end or Interest, which never yet entred into my thoughts, having suffered as much as any man of your Sect (if not more) for the Publick, without either seeking or receiving the least recompence, or reward; having spent not only my time and Studies, but some hundreds of Pounds in the Republicks service since my inlargement, without craving or receiving one farthing recompence in any kinde; whereas if I had sought my self, or been any way covetous or ambitious, I might perchance have obtained as advantagious and honourable preferments, as any Independents have aspired to, if not challenged as their right, for lesse meritorious publick services and sufferings then the least of mine. As for my importuning the Parliament for continuance of their favours to that people you speak of; sure I, when I finde them more obsequious to the Parliaments just Ordinances

dinances and commands, leſſe willfull and more conſcientious; I ſhall do them all the offices of Chriſtian love; but whiles contumnacy, obſtinacy, licentiouſneſſe, uncharitableneſſe and Schiſme are moſt predominant in them, the greateſt favour I can move the Parliament to indulge them, is to bridle theſe their extravagances with the ſevereſt Laws, and to prefer the publike ſafety of Church and State, before their private Lawleſſe conceits and phantaſticall opinions.

He addes, *That I am in this as cruell a Task-maſter as* Pharaoh: *and that the Son of God, and his Saints are but little beholding to me.* Surely to confine Licencious lawleſſe *conſciences* to the rules of Gods word, the juſt Laws of the Realm, and rectified reaſon, can Proclaime me no Egyptian *Task-maſter*: but rather declare your Sect meer Libertines, who will not be Regulated by, nor confined within theſe Bounds; yea, I truſt the Son of God and his true Saints are as much beholding to me (in your ſenſe) as to the greateſt *Patriarchs* of your Independent *Tribes*, be they whom they will.

This Libeller being queſtioned before the *Committee of Examinations* concerning this Letter, by their ſpeciall favour returned his *Reaſons* why he ſent it in writing, which he no ſooner exhibited, but publiſhed in Print the next day after, to defame and ſlander me among his Confederates; who give me now no other Epithites in their diſcourſes; but a *Papiſt, a Perſecutor of Gods Saints, an Enemy of Chriſts Kingdom, who deſerve to loſe my head for oppoſing them in this cauſe, &c.* which I no more value, *Then the Moon doth the barking of a louſie Cur.*

In this new unlicenſed Paper, firſt he vainglorioufly relates his own ſufferings and deſerts: Secondly, Traduceth the juſtice of the Parliament and others, againſt ſome ſeditions Sectaries; miſreciting many of their proceedings to the ſcandall of Publick juſtice, and the Parliament, *pag.* 3,4. Thirdly, *pag.* 5. He pretends my Books againſt Independents (Licenſed by Authority of a Committee of Parliament) to be the principall cauſes of the rigid Proceedings againſt Separatiſts eſpecially my *Truths Triumphing over Falſhood*; which being ſubſequent in time to all the particulars he recites, could certainly be no occaſion of them; and therefore he playes not only the *Sophyſter*, but *Slanderer* in this particular. Fourthly, *pag.* 5,6. He miſrepeats, and miſapplies ſome Paſſages of mine, to all of his Sect in generall, and to HIMSELF and SVCH AS HE IS in the ARMY and ELSEWHERE: Whereas there is not one Syllable in my Paſſages to that purpoſe, but only againſt ſome particular Authors I there mention, and ſuch of their Confederates, who maliciouſly and audaciouſly oppugne the undoubted Rights, Priviledges, and juſt Proceedings of Parliament, contrary to their Solemne Covenant, League, and Proteſtation; and if you proclaim your ſelf or any other in the Army or elſewhere to be of this *Anti-Parliamentary Regiment* (as now you do) I then profeſſe my ſelf an oppoſite to you, and ſhall make good againſt you what ever I have written, when and where you pleaſe. Fiftly, He writes, *That I eagerly endeavour to incenſe the Parliament againſt him, and ſuch as he is in the Army, and elſewhere, and in the Concluſion of my* Independency examined, *preſſe the cutting of them off by the ſword, & executing Wrath and vengeance on them upon pain of contracting the guilt of higheſt Perjury*: A moſt malicious ſcandall: For firſt I never mentioned him or his in particular; neither knew I how he ſtood inclined. Secondly, In my *Independency examined*; I only

in

in a generall discourse assert, that *Kings and Civill Magistrates, have by the Law of God a Lawfull coercive power, though not to restrain the sincere Preaching of the Gospel and truth of God, yet to suppresse, restrain, imprison, confine, banish the broaclers of Heresies, Schismes, Erronious, seditious Doctrines, Enthusiasmes, or setters up of new Formes of Ecclesiasticall Government without Lawfull Authority, to the endangering of mens souls, or disturbance of the Churches and Kingdoms Peace:* These are my formall words which I there make good by Scripture, & Presidents in all Ages (& will justifie by Gods assistance upon any occasion against all Sectaries & Independents whatsoever) After which I close up this discourse in these very words: *And if any Hereticks, false-Teachers, Schismaticks* (chuse which of these three ranks you and yours will fall under) *obstinatly refuse conformity after due admonition, and all good means used to reclaim them, the* Poets *Divinity and Policy must then take place, as well in Ecclesiasticall, as civill and naturall maladies.*

Cuncta prius tentanda, sed immedicabile Vulnus,
Ense rescidendum est, ne pars syncera trahatur.

* Gal. 5. 12.

Is this any urging of the Parliament, *To cut you and yours off by the sword? and to execute wrath and vengeance on you?* If you be such *obstinate Hereticks, Schismaticks, or false-Teachers,* who fall within the compasse of my words, God forbid, but the sword of Iustice should be drawn out against you, as well as others, at least to chastise and reduce you to obedience, though not finally to cut you off, unlesse in case of absolute necessity: But if you are none of this obstinate Heretical, Schismaticall Brigade (as I make you not, unlesse you make your selves) my generall indefinite words will relate, neither to your self in person (whom I never once minded in my writings) nor to any of your Tribe: And therefore in this particular, I charge you for a malicious slanderour and false Informer, demanding justice and reparation from you for this, and all the forementioned passages, wherein you have wilfully done me wrong. Sixtly, *pag. 6.* He injuriously chargeth me, as *guilty of being an* Incendiary, *betwixt the Parliament and their faithfull friends and servants; and that my actions and practises tend to no better end, but to make him and his partie* (VS) *to be sleighted and contemned, and that they a faithfull, conscientious,* AND CONSIDERABLE PARTY IN THE ARMY and KINGDOM MIGHT BE DISINGAGED and CAVSED TO LAY DOWN THEIR ARMES, &c. After which, he concludes thus, *pag. 7. Now I appeal to everie true hearted Englishman, that desires a speedie end of those Wars, of what evil consequence it would be to the* Parliament *and Kingdoms, to have such a faithfull and considerable partie as Mr.* Prynne *calumniateth, and reproacheth as bad, if not worse then ever the* Bishop *of* Canterbury *did, should be carelesse cut off with the sword, or be disingaged by his means* (*especiallie seeing the Kingdoms necessities is such, that they stand in need of the help of Forrainers*) In which Passage he intimates: First, that those Anti-Parliamentary seditious Sectaries, who confederate with this Libeller know their own particular (pretended) strength in the Army and Kingdom. Secondly, that they fight only for their own private interests, and to erect their own Church Government, not for Religion nor the publick Cause; since my very writing against their Schismaticall seditious wayes but in meer generall terms (as this Libeller, one of their privy Cabinet Councell intimates) and that by Authority of

Note.

a Committee of Parliament, in just defence of the Parliaments undoubted Ecclesiasticall jurisdiction and Authority (which they most affront of any men whatsoever) *Is a means to disingage, and cause them to lay down their Armes*: Thirdly, I answer, that if he & his party be such faithfull friends and servants to the Parliament, and such a conscientious considerable party both in the Army and Kingdom as he pretends, my writing in defence of the Parliaments jurisdiction (which they pretend to fight for) can be no dis-ingagement or dis-couragement to them; And therefore himself alone must be the Incendiary twixt them and the Parliament, and the dis-ingager of them to lay down their Armes, by these his slanderous Libells against the Parliaments jurisdiction, Priviledges, Proceedings, not I who have only Cordially maintained them (according to my solemn Vow and Covenant) by publike encouragement, and speciall approbation.

I shal therefore challenge so much Iustice from this Epistoler, as publikely to retract all these his malicious Libellous slanders of me, without the least provocation given him on my part; or else he must expect from God & all good men (yea from his own best friends and party) the brand of a most *malicious Libeller, slanderer, Incendiary*, and undergoe the punishment due to such.

To this I might adde a whole bundle of *Calumnies and injuries* against me in Master *John Goodwins* Calumny Arraigned and cast, wherein he chargeth me, *pag.* 2. for aspersing the *Honourable Committee for Plundered Ministers and himself*, in averring, that he was *suspended and sequestred by that Committee*; which all the Committee then, and himself with his Confederates since experimentally know to be a reall truth, however they outfaced it for a time: His other Calumnies are so grosse, and triviall, that I will not waste Paper to refute them.

These Libellers are not single, but thus seconded by a Brother of their Sect, one *Henry Robinson* in his Pamphlet intituled; *The Pretences of Master* William Prynne, *&c.* (A meer empty Libell fraught with nothing but railings, and slanders against me) and in his latter Libell intituled: *The Falshood of Master* William Prynnes *Truth Triumphing, in the Antiquity of Popish Princes and Parliaments: To which he attributes a sole Soveraign Legislative, Coercive power in all matters of Religion; Discovered to be full of absurdities, contradictions, Sacriledge, and to make more in favour of* Rome *and* Antichrist, *then all the Books and Pamphlets which were ever published, whether by Papall or Episcopall Prelats or Parasites, since the Reformation: With twelve Queries, eight whereof visit Master* Prynne *the second time, because they could not be satisfied at the first; Printed in* London, 1645.

Here is a large Libellous Title, but not one syllable of it so much as proved or made good in the Book: wherein he convinceth me, neither *of Falshood* nor *absurdities, nor Contradictions, nor Sacriledge*: And whereas he chargeth; *That my Truths Triumphing, &c. Makes more in favour of Rome, and Antichrist then all the Books and Pamphlets which were ever published by Papall or Episcopall Prelats or Parasites since the Reformation* (of which he makes not the least offer of proof in his Book) I shall aver to all the world (I hope without ostentation, being thus enforced to it) and appeal to all men of Iudgement who have read it; that it makes more against Rome, Antichrist, and the usurped power of Popish, Lordly Prelates and Clergymen in points of calling *Councels*, the Authority of Pre-

Prelates, Clergymen and Synods in making binding Canons, &c. and other points therein debated then any Book or Pamphlet whatsoever of this Subject written by any Prelate, Clergy man, Laicke, or by all the whole Mungrell Regiment of Anabaptists, Sectaries or Independents put together: Therefore this Title of his, is a most false malicious impudent slander, of a Libeller past shame, void both of truth and conscience.

His passage against me, *pag.* 9. 10. Is much of kin to his Title Page, where thus he writes: 'The truth is, I cannot deny but Master *Prynne* was once by more 'then many, and they godly too, held to be a man of Piety (and was highly honou- 'red, in whose Books and Pamphlets notwithstanding which have been pub- 'lished of late) may be observed more corrupted Principles, and a far worse spi- 'rit of persecution, then ever was discovered in the late Delinquent *Decapitated* '*Archbishop*, from his first ascending unto his highest growth of Authority and 'greatnesse; and in the *Diary of his life*, which I suppose Master *Prynne* Printed, 'not to do him honour (though after Ages will not be tyed to be no wiser then 'Master *Prynne*) I finde such eminent signes of a Morall Noble pious minde, ac- 'cording to such weak principles as he had been bred up in (his own persecuting 'disposition, disabling him from being instructed better) and particularly so inge- 'nious a passage in his Funeral Sermon, whereby he justifies the *Parliament in put-* '*ting him to death*; as I may safely professe to all the world, I never yet could dis- 'cerne any thing near of like piety, or ingenuity to be in Master *Pryune*, by all 'that ever I yet heard of him from first to last, or by all the books of his which 'ever came to my hands, wherein yet I have hitherto done him the honour in 'being at charges to buy as many, I mean one of every sort, as I could ever 'meet withall.

Surely, I am much beholding to this Gentleman, for proclaiming me a man of more *corrupt principles*, and a person *possessed with a Worse Spirit of persecution then the late Decapitated Archbishop*, but the Archbishop far more obliged to him, in Canonizing him for such a Saint: As for his *Diary*, I published it as I found it, not so much to do him *honour* as *right*, which is due to the very Devill himself: But had this *Libeller* remembred, that I reserved the *criminall part* of his life, for two other Volumes, one of them already published; and the first part of the other now at Presse, which will render him, the *Archest Traitor and un- derminer of Religion, Lawes, Liberties, Parliaments that ever breathed in Eng- lish Aire*; or had he seriously considered his *obstinate impenitency*, and *justification of his innocency* (though most criminall of all that for which he was condemned) even on the very Scaffold; he would have blushed at his large *Encomiums* of such a *Traytor* in affront of publike justice, to cast the greater blemish on my self, who was publikely called by Authority to bring him to his triall.

Having thus reviled my person only for writing against Independent new wayes and fancies; having naught else to object against me, he fals foul upon my very Profession of the Law in these reproachfull termes, *pag.* 21, 22. Certainly tis none 'of Master *Prynnes* least oversights thus to bring himself a Lawyer, (whose 'wrangling faculty sets and keeps all people at worse war amongst themselves, 'then all Forraign enemies can do) into a Contest with Mr. *Goodwin*, &c.

'If Master *Prynne* were a man truly godly and conscientious, he might long

'ere this time have considered the unlawfulnesse of his very calling, acco ding to 'the greatest part of Lawyers practise, in entertaining more causes then they can 'possibly take care of as they ought, in taking of excessive Fees, prolonging suits, 'and so involving the whole Kingdom in their *Sophisticall quirks*, tricks and 'quillets, as that a man can neither buy nor sell, speak nor do any thing, but he 'must be liable to fall into their tallons, without ever being able to redeem him-'self, the Lawyers having most of their mysteries written in little lesse then *Hea-'then Language*, and detaining us in such Ignorant captivity, as that we may not 'plead nor understand; by which and such like devises *of theirs, they are become* Note. '*the greatest grievance, crying loudest to heaven for Justice to be done upon them by* '*this Parliament, next to the corrupted, depraved Clergy men.*

Surely these Independent Sectaries, resolve to extirpate all *Lawyers* and *Clergy-men*, as the greatest grievances under Heaven; that so both *Law* and *Gospel* may be dispensed only by their *Lawlesse*, *Gospell-lesse* lips, hands: and this makes them raile at these two *Honourable Professions*, without which no Kingdom or Church can long subsist: For my own part, I blesse God, I am not ashamed of my Profession; its no dishonour unto me, (since God himself hath honoured *Zeno* a Professour of it, *Tit.* 3.13.) and I trust I shall never dishonour it: and though some perchance abuse it (as many do all other Callings) this makes it not unlawfull or a grievance, no more then other Callings, it being the fault of the person, nor of the Profession: Take heed therefore how you presse this Argument further, lest it reflect with disadvantage on your self, who have much abused the Profession of a *Gentleman*, by turning *Libeller*; of a *Merchant*, in turning an *Independent Preacher*; of a *Minister*, in becoming an unlicensed Mr. *Printer* of all these new Seditious Libels, in an Alley in *Bishopsgate street*, the very name whereof, made you such a Panegyrist, to trumpet out the *Archbishops* Piety and Graces to the world, after his Execution as a Traytor.

I shall rake no more in this Pamphleters nasty Kennel, which abounds with such filthy stinking stuffe, and Billingsgate Language as this.

The Author of *The Araignment of Persecution*, thus makes himself merry with me, pag. 15. *That Learned Gentleman, Just-as conformity of Lincolns Inne, Esq;* can throughly resolve you, both *by Scripture Texts, Presedents of all sorts, and the constant* uninterupted practises, examples *of the Emminentest Emperours, Princes, Councels, Parliaments, &c.* It is well these *illiterate Asses* are able thus to deride, what they can no wayes Answer or Refute by Scripture, Reason, or Authorities of any kinde, but their own brainsick fancies.

He proceeds thus, pag. 39. *By the Apochrypha Writings, and Non-sense Arguments of Mr.* Edwards: *By the distracted thoughts, and subitane apprehensions of Mr.* Prynne; *By the designe of the Clergy*; *By their forced tears*; *By their Hypocrisie*; *By their false Glosses, Interpretations, and Sophystications*, Good Lord deliver us. Here I am joyned with very good company, though in a Blasphemous railing Lyturgy, fit only for such Conventicles as this Libeller indoctrinates.

The Compiler of the *Sacred Synodicall Decretall*, thus sports himself with Dr. *Bastwick* and me, pag. 22. *Dr. Bastwick* and *Jockey* shall be God-fathers, and the Whore of *Babylon* God-mother, and it shall be Christened, COMMON-COUNCELL OF PRESBYTERS: (*heare's like to be a City well governed*)

'*governed*) but it is not yet fit to be known by that Name, while the Childe is in 'the Cradle; when it can go alone, it will be a pretty play fellow for my son '*Jack*, if the *Doctor* can but cure him of the *Martin*: 'Tis true, he hath given him 'a good Cordiall against some Independent Qualmes, wherewith my son *Jack* 'hath been much oppressed, since Mr. *Prynne* hath been Outlaw'd by the Gospel, 'his Voluminous errours had the benefit (*Sir Reverence*) of the peoples post-'ours to correct them, (*Let the Doctor have a care of his Bills*) *Nam in posteriori* 'pagina, omnia sua sic Corriguntur Errata: that's a signe of some Grace; who 'sayes Mr. *Prynnes* not an honest man, that hath consecrated so much to such a 'Reverend use? But he shall have a better place when it falls, hee's in the way 'of preferment, he doth supply the place of an Informer already, for he must do 'a little drudgery before he be a Judge.

In what an uncivill, unchristian manner they have rayled against my ever honoured Brother Dr. *Bastwick*, as an *Apostate*, a fighter against God, an enemy of Iesus Christs, *&c.* only for writing against their *Independent Novelties*, himself hath at large related in his Postscript.

How they have abused Dr. *Twisse*, Mr. *Hindersham*, Mr. *Calamy*, Mr. *Marshall*, Dr *Burges*, Dr. *Featly*, Mr. *Paget*, and especially Mr. *Edwards*, (whom they revile beyond all measure) only for opposing their new Anarchicall Government, hath in part been formerly touched, and would be over-tedious particularly to relate: I shall therefore conclude with two passages more; the one concerning Doctor *Burges*, the other Doctor *Twisse* and the Assembly, in their last Libell, called *Martins Eccho*, p. 78. Such hath been their good service to the Church and State, that for my part, it should not much trouble me, to see them as well *knockt down*: I mean to see Doctor *Burges*, and a competent number of his brethren, set down upon their *Presbyterian Thrones*, judging the *Tribes of this our Israel*; Be ye mounted upon your great Coach-Horses, which trundle you too and fro, from *London* to *Westminster*; mount all your new Canons, and advance like mighty men of valour, *The horse-men and Chariots of Israel*, even whole *black Regiments* of you into the fields, under the Conduct of your Generalissimo, *William Twisse*, Prolocutor; and fire all your new cast *Ordinances* at once in the face of your enemies, and so finish your *good work* your selves, and trust your *Sacred cause* no longer in the hands of the profane.

By this short taste, you may discern the most *uncharitable, slanderous, lying, Libellous* disposition of these *new Independant lights*, whose works are so full of *infernall deeds of darknesse, and of the black Language of Hell.*

Section X.

Containing seditious Querries, Passages and Practises to excite the people to mutiny, Sedition, Disobedience, and contumacy against the Parliaments proceedings, Ordinances, and to resume their power from them.

I Have in the preceding Sections, already transcribed sundry clauses of this nature; I shall remember you only of some few more, in two or three late unlicensed Libels.

The

The Author of, *an Answer to Mr. Prynnes twelve Questions concerning Church-Government* (supposed to be Master *Henry Robinson*) pag. 2. makes this *Quere*: *What* if the *Parliament* should be for *Popery* again, *Judaisme* or *Turcisme*? Tis no offence to make a *Quere*, NOR IMPOSSIBLE TO COME TO PASSE: The greatest part of such as choose our Parliament men are thought to be Popishly or Malignantly affected: by the same Law and Doctrine the whole Kingdom must in consequence, and such obedience as you dictate, conforme themselves to *Poperie*, *Judaisme*, or *Turcisme*, &c.

And pag. 24. 25. He propounds these *Queries*, of purpose to blast the power, and Ecclesiasticall Proceedings of our present Parliament, and render them detestable, or contemptible to the people.

Whether have not Parliaments and Synods of England *in times past established Popery? And Whether may they not possibly do* * *so again hereafter? Whether in case a Parliament and Synod should set up* Popery, *may they therein be disobeyed by the people? If they may be disobeyed in one particular, Whether may not they upon the like grounds be disobeyed in another? Whether the people be not judge of the grounds for denying obedience to* Parliament *and Synod in such a case? Whether the pretence of giving a* Parliament *and Synod power to establish Religion, and yet reserve in our own hands, a Prerogative of yeelding or denying obedience thereunto, as we our selves think good, be not an absolute* * *contradiction? And lastly, Whether they that Attribute such a power to* Parliaments *and Synods, as they themselves will question and disobey, When* * *they think good; do not in effect weaken and quite enervate the power of* Parliaments, *or else condemn themselves in censuring the* Independents *for withholding of obedience from* Parliament *and Synod in such things, wherein* * *they* NEVER GAVE, OR MEANT EVER TO GIVE POWER? *If the Whole Kingdom may denie obedience unto Popish Acts and Canons, or upon any other the like just occasion, and they themselves be judge Whether the occasion be just or no; Whether may not* Independents *a part of the Kingdom onlie, do the like in all respects? Or Whether ought they because a lesser part of the Kingdom, to yield obedience to Popish Acts and Canons because a Major part approve of, and agree With a* Parliament *and Synod in establishing them? Whether Would it not be an ungodlie course for anie people to hazard anie thing at the disposall of others, or to be carried by most voices, Which may possiblie, if not more then probablie be decided in such a manner as the yielding obedience thereunto Would be burthensom to their consciences, if not absolutelie sinfull? Whether Were it not an* * *ungodlie course for the Whole Commons of a Kingdom so farre differing in Religion as that they professe before hand that they dare not yield to another, upon perill of damnation, to make choise of a* Parliament *and Synod, With entring into Vow and Covenant, to become afterWards all of that Religion, Whatsoever the Parliament and Assembly should agree on? Whether it be not absurd for men to say, they vvill be of such a Religion as shall be settled, before they see evidence to convince them? And vvhether it be in the povver of man to be really of vvhat Religion he vvill, untill he see reason and demonstration for it? If a representative State or*

* You mean and conclude; *Ergo*, you must not obey them in pulling down Popery, and setting up a Presbyteriall Government against us now.

* Not so, but only in things simply civill, and directly against Gods word: We must not obey them in things against Gods word, but must obey them in all things not repugnant to it, is no contradiction.

* No but when God commands us not to obey.

* Note, the Parliament must have no more power then Independents give, or mean to give them.

* Where any such are imposed on them by the Parliament, they may passively disobey, not seditiously oppose; But this is not our present case, but the quite contrary.

* A presumptuous censure of the Vow and Covenant, and Parliaments pressing of it. * You Devil-like omit out of the Vow and Covenant, according to Gods word, &c.

Magi-

Magistrate may have Laws for setting up of a Religion, or establish what Church-Government they please; whether have not the people the same power originallie in themselves, to * *assume again, and put it in execution when they please?. And whether were this otherwise then to attribute unto a mixt multitude, to the world, if not absolutely as it is distinguished from the Saints in Scripture,* Ioh.15. 18,19. and 17. 6,9,11,14. *at least by some voices, to make choise of a Religion, Lawes and Discipline, wherewith the Saints, household and Church of God must necessarilie be governed?*

* A seditious Quere to stir up the people against the Parliament, and reseinds their Acts.

These seditious *Quære's* are since reprinted and propounded by the same Author *(Henrie Robinson)* in another Libell of his, Intituled, *The Falshood of* Mr. William Prynnes *Truth triumphing*, &c. p.26,27. to what other end, but to stir up the people to Mutiny, to rebellion against the Parliament and its proceedings (a thing lately attempted by a mutinous Petition framed by *Independents*, but afterwards moderated by some discreeter persons, and by some late Libellous, seditious Pamphlets) no wise man can conjecture.

To omit many new seditious, mutinous Passages in the *Arraignment of Persecution, A sacred Decretall*, and *Martins Eccho*; compiled, published, printed, vended, dispersed by *Independent Sectaries*, who highly applaud them; instead of excommunicating, detecting, suppressing, punishing the Authors and dispersers of them, I shall (for brevity sake) transcribe only this most seditious Oration in the close of *Martins Eccho*, directed to the common people, to excite them to mutiny and Rebellion against the Assembly, Parliament, their Military, Civil and Ecclesiasticall present proceedings, deserving no lesse then capitall punishment, being done in *seditionem Regni*, no lesse * then high Treason by the Common Law.

*Glanvil.l.14. p.170.

* You should rather say furious Sectaries and Anabaptistical Independents.

* Your Independent Conventicles, admit of no appeal, and so are meerly Arbitrary and Tyrannicall

* They may infallibly expect it from your Independent Churches who claim by their own private usurped power, authority to exclude all from the Sacraments, & their Children from Baptisme, and imprison all such who submit not to, or oppose their Government upon just grounds of piety and policy,

'*Pag.*16. Rejoyce, Rejoyce good people, for this blessed *Reformation*, which 'is ready, like an *evening Wolf*, to seize upon you and yours: Loving Friends 'and Neighbours, stand still gaping with your mouths, and quietly bow down 'your backs, whilest *you are bridled and sadled*, and let the holy, humble, and '* *gentle Presbyterians get up and ride*, they will doubtlesse deal very meekly with 'you, and not put you out of your place, though the proverb be, *Set a Beggar on 'horse-back, and hee'l ride to the Devil*; though they have spurs, yet they will not 'use them. You remember how the Bishops posted you furiously to and fro like 'Iehu the son of *Nimshi*, untill with foundring and surbats they have even wea-'ried you of your lives; the gentle Presbyters will in no wise ride you so hard, 'though some Malignants would make you believe, that Sir *Iohn* will ne-'ver be off of your backs, because it is intended he shall have his holy *Spi-'rituall Courts* in every Parish of the Kingdome; but this benefit you are 'like to have, That if by his continuall riding hee so gall your backs and 'shoulders, that you can no longer endure, but cry out by reason of your 'severe oppression, you shall have Liberty granted you, *To leap out of the 'Frying pan, into the fire*, by making your * appeal to the *Common-Councell* of 'Presbyters; forsooth, where when you shall come with this complaint, *Your Fa-'thers the Bishops made your yoke grievous, and our Parochiall Presbyters*, (those 'Lyons Whelps) *do adde hereto: Now do you ease somewhat the grievous servi-'tude, and heavy yoke put upon us.* You may * expect from this Honorable Court,

an

'an Answer like unto that of *Rehoboams* to those distressed people, that cryed 'unto him, *Our Fathers made your yokes heavy, but We will adde thereto: Our Fa-* 'thers Chastised you with Whips, but We will Chastise you with Scorpions, and mend 'your selves as you can, for We are the Divine power, and consequently the Law-gi- 'vers both of Church and State; therefore you are to be content and submit your 'selves to your Superiors; your severall Presbyters in you severall Parishes, that 'have the Rule over you, must in no wise be resisted, but as it is meet, be humbly o- 'beyed in all things that they shall Command you; and * their power is not to be 'questioned, for the same power which lately was resident in & confined to the breast of 'one man, to Wit, an Archbishop, is inherent, and of* Divine Right, *in the body of a 'Presbytery, and conveyed equally to every particular Presbyter: therefore if this 'Episcopall power be offensive and obnoxious to you, never expect to have it otherwise, 'for your * Parliaments themselves cannot lawfully help you.*

* Your Independent Churches power, is such who admit of no appeal or superiour Judicature, which Presbyterians plead for.

'Now have you not cause to rejoyce for this *Jubilee*, this *year of deliverance 'from your Anti-christian servitude*, to *Ægyptian bondage*? Yes sure, therefore 'I say, *Rejoyce and be glad, and again Rejoyce*, lift up your heads, *For doubtlesse 'your Redemption draweth nigh: The Righteous shall be delivered out of trouble, and 'the Wicked shall come in his stead*, Prov. 11. 8. But in plain terms (*loving friends, 'Neighbours and Country-men*) let us a little reason together seriously: Have not 'you born the brunt and heat of this unnaturall War? Is it not you that pay all the 'Taxes, Cessements, and oppressions whatsoever? *Is not the whole burthen laid 'upon your backs? Burthen after burthen? Even till your * backs break?* How 'many thousands of you, who were of great Estate, are even reduced your selves, 'your dear Wives and Children, to misery and poverty? How many thousands 'and millions have you exhausted? Yea, hath not your hands been liberall be- 'yond your Abilities? How freely have you brought in your Gold, your Silver, 'your Jewels, Rings &c. which in *London, Middlesex* and *Essex*, amounted to a- 'bove eleven Millions, besides threescore Millions extracted out of the Counties, 'with the innumerable sums otherwise raised, and spent in this service? Hath 'not your blood, the blood of your dear Children and Friends, been only enga- 'ged and spilt? And is it not dayly shed in this Quarrell, while the * Presbyters 'clap you on the backs, animate, encourage, and Preach out your very *lives* and 'estates*, and involve you in all these miseries, and themselves touch it not with 'the tip of their little finger; You have your Husbands, your Sons and Servants, 'Impressed from you, and forsooth, a Priest must not be meddled withall, under 'Sacriledge, Blasphemy, or prophaneesse at least: *They are * freed from all char- 'ges and Taxations, and all is laid upon you*; and notwithstanding your insuffer- 'able misery, your unsupportable charge and oppression, under which you groan, 'and are fit to expire, those *greedie Wretches* are *not ashamed to exact their * tythes, 'though they pluck it out of your Childrens mouthes.* There had *been more need of 'an Ordinance to have Sessed the Priests, and impressed them to the Wars, for that 'would be more conducent for the Kingdoms good:* For should the King set up his

A loud lye.

* Why not the Independents rather, who are guiltiest of the two, and boast so much of their number in the Army, and good service in the wars.

* A most false, seditious slander, the contrary being true, that Presbyterian Ministers pay greater Taxes, according to their proportion, then any other men, though many Independents scape scotfree.

* Why may not Presbyterians as justly exact Tythes for their pains and maintenance, being due by Law, as Independent Ministers both Tythes and Contributions too, Independent Officers, Souldiers, pay?

Episco-

* Doth not your neck deserve to be broken at Tiburn, for such seditious incitations to Rebellion & mutiny against the Parliament?

* Against Independents proceedings, admitting no Appeals.

'Episcopall Clergy, and the Parliament their *Presbyterian Clergie*, in the fore-
'front of their battells, *forlorne hopes*; and put them instead of other honest inno-
'cent harmelesse soules, upon all their desperate attempts, without doubt they
'would as zealously preach for *peace*, as they doe now for war: they would quick-
'ly agree and turne as they were, rather then loose all. I am confident this would
'*prove the most effectuall meanes for* * *our reconciliation*, *then any that hath*
'*beene yet attempted.* Consider this I beseech you, call to minde all your for-
'mer expences, ventures and cessements for this present warre, and the miserable
'condition you and the whole Kingdome stiugleth in, as it were for life, and are
'now all ready to be devoured; your estates are wasted, your men slaine, your hands
'weakned, and the Kingdome is fit to be over-run, your strength decayeth, and your
'enemy increaseth, and all your assistance hath beene conveyed *through the hands of*
'*the* (*b*) *Presbyterian party*, they have (*c*) *born al offices*, & have had all in their own
'disposing, but what is become of it? Wisemen say, that the treasures and wealth,
'that hath been spent for the managing of this warre, would have maintained a
'greater warre seven yeares longer, some body have feathered their nests, though
'yours are bare: Now how thinke you, is it otherwise possible but the Kingdome
'must be ruined if this course be continued, and to adde more certainty of destructi-
'on to it, these men now in this our greatest extremity, labour to divide the (*d*) *Par-*
'*liament* partie in twaine; Before the *Synod* was assembled, the *cries* of the *peo-*
ple were heard, their Petitions answered, miseries redressed, Monopolies removed, oppressions eased, tender consciences respected, the servants of God delivered out of pri-
sons, courts of tyranny and oppression suppressed, &c. But since their Session, the case
is quite altered, nothing but *Iesuiticall* and *Machivillian pollicy* hath bin on foote,
thousands of *Petitions of poore Widdowes, Orphanes* and all manner of distressed op-
pressed persons, who *cry daiely and cannot be heard*; and these fat *Preists* can have
Ordinance upon Ordinance for their ends; they can have the *sweat of other mens*
browes confirmed upon them *by an Ordinance, whiles others* (*e*) *cannot have their just*
requests, for their owne rights Answered: though their Wives and Children perish;
our (*f*) *Presbyterians wives* must go *like Ladyes*, with their silke & *Taffety*, some with
their *fanns and silver watches forsooth hanging* by their girdles, to please the pretty
sweet faced, lovely Mopphet withall: pretty *things*, tis pitty there's not an *Ordi-*
nance all this while, for them to weare *Rattles*; Consider this with your selves, &
for what your estates and blood have beene engaged, *The liberties of the subject*,
and the Protestant Religion, now how much after this vast expence, this sea of *blood*,
of *the subjects Liberties, have you attain'd?* even thus much, *He that shall open his*
mouth freely for the Vindication of your Native Liberties, cannot doe it without the
hazard of his own, yea of his life; I know that the *Priests* thirst after my blood, but
I call the God of heaven to witnesse, would it quench their thirst, and be a ransome
for our *posterity*, I would *freely offer it* to the Common good: and as for the *Pro-*
testant Religion hath it not beene lock'd up in the breasts, of the *Assembly*? hath not
your faith beene pin'd upon their sleeve? your estates spent, and your blood shed for
the result of their mindes, right or wrong, and so have fought for you know not what?
But it may be you'l say, you have engaged for the suppression of Prelacy, *High-*
Commission &c. you have indeed beat the bush, but the *Presbyters* have caught the

* When all Ministers are destroyed on both sides, Independents Lay-preachers, and Sectaries will embrace peace, not before.

b Some think most money sticks in Independents fingers, who have beene most active in fingering and disposing moneyes, of which some of them give very poore accounts.

c Some thinke Independents have born two to one for the Presbyterians considering their number.

d Its such libellous firebrands as you that doe it.

e A grosse scandall to the Parliament, tending to mutiny.

f This indeed is true of your Independents wives, who marry Ladyes and rich widdowes who go thus attyred.

Hare, instead of one *High-commission*, in the whole kingdome, you shall have one in * *every Parish under* the name of a *Parochiall Sessions*, besides the generall *High-commission* call'd the *Common Councell of Presbyters*; Now have you not, *to shun the smoke, skippt into the fire?* is the matter any thing amended? sure you have got a worthy *Reformation*: But it may be you have a better esteem of these new Courts, then of the old *High-commission*: Let me aske you? do you thinke that they'l be better then their patterne? &c.

* This is true of your Independent Conventicles.

Thus you may see what you are, to rely upon, if in conscience you cannot submit to any thing they command, you know your wages, *you must be banished:* and doe not our *Presbyters* not onely labour for the banishment, but for the lives of the Contrary minded to them? And is not this thinke you, as evill measure as ever was measured out of the *High-commission*? Wherfore I beseech you *Friends*, consider what you do, consider the frait of your bodies; into what slavery you are fit to inthrall them. I know you would be loath your Children after you should be deprived of trading or living in the Kingdome, though they should differ a litle in opinion from others.

I beseech you therfore, save your selves from this *Wicked Generation*, who have *spent your estates, your blood and all*, and *you are now worse then ever you were hitherto, all hath beene in their disposing, and you are betrayd, and daiely delivered as a prey to the* Enemy: *The Lord Deliver us, Amen.*

* A most seditious slander.

Whether this be not another *Sheba*, a Trumpeter to blow up popular sedition and Rebellion against the Parliament, Synod, and their proceedings, deserving *Sheba's* punishment; and whether it be not more then time for the Honorable Court of Parliament to proceed severely against such Scismaticall Libellous and Seditious Mutiniers as these forementioned, let all wise men judge. If our foolish pitty and indulgence towards them (according to the proverbe) *destroy our Citty*, our Church, our Religion, our Parliament, our Realmes, let those superior Powers answer it, who have authority to prevent it; I can with a good conscience professe and say, *Liberavi animam meam*, what ever censures, reproaches Scandals, Libels I suffer for my good intentions, from this Libellous Generation of * *unreasonable* men, who have litle *faith* and lesse *Charity*.

* 2 Thes. 3. 2.

Certain Queres propounded to Independent Ministers and their Members, convincing them in many things to be meer Papists, and swervers from the Word of God.

1. WHether Independent Ministers prescribing, and Members submitting to a New-forme of Church-Government, not yet fully knowne to, or agreed on among themselves; nor reduced unto certainty by any of their Sect, but fluctuating and swimming in their Ministers giddy braines, with a reserve of altering, adding or diminishing at their pleasure; be not a meere Popish blind obedience? a receiving of a Church-Government with an implicit Popish faith, to believe as their Minister or Church believes, without knowing certainly and determinately what they do dogmatically believe? and a plaine worshipping of they know not what, their Independent way and Government, being yet not fully delineated nor put in writing by any of their party, though frequently pressed to it.

2. Whe-

2. Whether Independent Ministers, Members, Churches denying the lawfull legislative, directive, coercive Authority, Jurisdiction of Parliaments, Councels, Synods, Kings, and Temporall Magistrates in all Ecclesiasticall affaires, or matters of Religion; appropriating this power wholy to themselves and their Independent conventicles; Their pleading of an exemption of themselues and Members from all secular Powers in Church matters, as being immediately subject herein to none but Christ: Their usurping Authority to erect and gather New Independent Churches not onely without, but against the command of Parliaments and Princes; Their dayly practise of admitting, rejecting Church-members, & excluding godly Christians not onely from their Churches, but even from the Sacraments, and their children from baptisme in case they submit not to their New-fangled way: Their denying the liberty and benefit of Appeales from themselves to any superior Tribunall; be it a Classis, Synod, or Parliament, by way of ũurisdiction but onely of advice. Their proclaimeing their owne Independent Churches, to be the onely true Churches of Christ; and allothers filse, erronious, Antichristian, from which all must sever under paine of damnation; Their imposing New Oathes and Covenants, under pain of exclusion from Church-communion on all their new members; and binding them wholy to their wayes, Edicts; Their stiling themselves supreame heads of the Church next under Christ; and exalting themselves, above all that is called God, or worshipped, above all other Ministers or Christians whatsoever, as the ONLY Lights of the world, and tying the Scriptures to their owne new-fangled expositions; be not an erecting of a meere arbitrary, tyrannicall, Papall, Antichristian Jurisdiction in every Independent congregation, both over the soules, consciences, bodies of Christians, and a setting up of as many Petty Popes, as there are Independent Ministers or congregations?

3. Whether Independents admitting Women, not onely to vote as members, but sometimes to preach, expound, and speake publikely as Predicants, in their Conventicles, be not directly contrary to the Apostles Doctrine and practise, 1 *Cor.* 14. 34, 35. 1 *Tim.* 2. 11, 12. and a meer politick invention to engage that Sex to their party? Whether their pretended Liberty of conscience for every man to beleeve, professe, and practise, what Religion he pleaseth, (be it Paganisme, Judaisme, Turcisme, Popery) without coertion or punishment by the magistrate, be not a like wicked Policy, contradictory to Scripture and Religion: which proclaimes a licentiousnesse to practise any sinne with impunity? and warrants Popes, Papists, Iesuits to murther Protestant Princes; blow up Parliaments; Massacre Heretiques; absolve subjects from their allegiance; Equivocate; worship Images, Saints, Reliques, and their Breaden-god; and commit any wickednesse for the advancement of the Catholique cause, because their Religion and Consciences hold them lawful. And how then can we justly punish any Traytor, Rebell, Murder, Adulterer, Swearer, Drunkard, Polygamist, Theef, in case he be really perswaded in his conscience, what he doth is Lawfull?

4. Whether the Independent Ministers in the Assembly will undertake to bind either themselves or all others of their party for the future, without any reserve of altering or changing their opinions and practise, to that Independent way of Church Government, which Mr. *Thomas Goodwin*, or they shall at last, after long expectation, set down in Writing? If yea, that contradicts their owne Profession, and Protestation

teſtation in their *Apollogy*: takes away that liberty of conſcience they contend for; and Attributes a greater Authority to them alone to oblige their party, then to the whole Parliament or Synod. If no, then certainly it is vaine to exſpect a ſet forme of Church-government from thoſe fluctuating Divines, who will neither under-take to oblige themſelves or others for the future, by any thing they reſolve on or practiſe for the preſent: and a meare ſottiſhneſſe for any people to depend upon ſuch unſtable weather-cocks, and roling ſtones, who know not where to reſt or ſettle: And that way certainly can be none of Chriſts, on which the very prime ſticklers for it dare not abſolutely and immutably to faſten for the future, what ever they pretend for the preſent.

5. Whether publike preaching, propheſying, and expounding the Scriptures by Independent Souldiers, Taylors, Weavers, and other illiterate Mechanicks, neither publikely called to, nor fitted for the Miniſtry, eſpecially when and where there are able painfull preaching Miniſters to inſtruct the people, be not a moſt exorbitant, arrogant, ſcandalous, and diſorderly practice, no where warranted by Gods word, but directly condemned by *Numb.* 18. 21. 22, 23. *c.* 16. 3. to 41. 2 *Sam.* 6. 6. 7, 2 *Chron.* 26. 16. to 23. *Ier.* 14. 14. *c.* 27. 19. *Hoſea* 4. 4. 9. *Mal.* 2. 7. 2 *Chron.* 17. 8. 9. *Neh.* 9. 4, 5. *c.* 12. throughout. *Mat.* 28. 18. 19. 20. *Mar* 16. 14. 15. 20. *Acts* 20. 28. *Gal.* 6. 6. *Hebr.* 13. 17. *c.* 5. 4. 1 *Tim.* 3. 2. *c.* 4. 14. 16. 2 *Tim.* 4. 2. 5. *Rom.* 10. 14. 15. 1 *Cor.* 12. 28. 29. *c.* 14. 29 to the end. *Tit.* 1. 7. 9. Contrary to the very light of Nature, the Prieſts among all heathen Nations whatſoever being diſtinguiſhed from the people, and not all promiſcuouſly Prieſts, *Gen.* 42. 22. 26. 2 *King.* 17. 32. 1 *Kings* 12. 31. 32. *Zeph.* 1. 4. *Acts* 14. 13. And quite oppoſite to the practice of all chriſtian Churches in all ages?

6. Whether Mr. *Hanſerd Knols* (the illitterate Anabaptiſt) his *Moderate Anſwer to Dr. Baſtwicks* booke, p. 19. 20. where he averres: *That the condition upon which people are to be admitted into the Church, are Faith, Repentance, and BAPTISME, and NONE OTHER. And whoſoever (poore as well as rich, bond as well as free, ſervants as well as maſters)* * *did make a profeſſion of their faith in Chriſt Ieſus, and would be baptized* (he meanes re-baptized) *into* (he ſhould ſay in) *the name of the Father, Son, and holy Spirit, were admitted Members of the Church; but ſuch as did not beleeve, and would not be baptized* (though formerly baptized by others) *they would not admit into church communion. And that this hath bin the practiſe of ſome churches in this city, without urging or making any particular covenant with members upon admittance: Doth not herein diametrally contradict his other Independent brethren,* who exact *particular covenants,* from their new admitted Members and do *not re-baptize them?* Whether he hath not plaid the *Anabaptiſticall jugler* with Mr. *Cranford,* in printing onely, *Imprimatur IA: CRANFORD,* in the title of his Booke, and leaving out the preceding formall words of his Licenſe, to the great abuſe both of the Reader and Licenſer, *viz. I have peruſed this Treatiſe (called* A Moderate Anſwer to Dr. *Baſtwick) which* THOUGH I IUDGE ERRONIOUS, yet to ſatisfie *the deſire of a Friend, and prevent the cavils of ſome Adverſaries, I appoſe,* Imprimatur *Ia: Cranford.*

* Acts 16. 30. 31, 32, 33. Acts 8. 12. 36, 37. 38. 39. Acts 18. 8. Neither of which texts warrant your practice of *Re-baptization* of Chriſtians formerly baptized by others.

And whether theſe and ſuch like practices proclaim not the Anabaptiſts ſuch as * Dr. *Featly* proves them: *A Falſe and lying ſect,* if not *blaſphemous too,* as the premiſed Sections declare ſome of them to be?

* The Dippers dipt. p. 104, &c.

A

A Transcript of a *Letter* lately written from the *Sommer Islands*, to *William Prynne* of *Lincolnes Inne* Esquire; relating the Schismaticall, Tyrannicall, and Seditious Proceedings of the *Independents* there; and how they Lord it over the soules and bodies of those who dare oppose them; how contemptuously they speak against the power of Parliaments, the Church of *England*, and scandalize all others whatsoever, who are not of their *Faction*. Which Gods Providence newly brought to my hands from thence, when I was closing up the premised *Discovery*.

Worshipfull Sir,

ALl health, happinesse, and prosperity wished unto you (as to mine owne soule.) The occasions moveing me at present to trouble you with these unprofitable papers, are great and many; and happily I being a stranger unto your Worship, you may account it more then boldnesse, yea even peremptory saucinesse, in me to presume to write and crave favour to and from one who never had the least knowledge of me. But the manifold reports I have heard of you by divers good Christians, emboldeneth me; but especially seeing your good works which I have perused with care and diligence, which from Mr *Sparks* his brother I procured, enforceth me so much the more in this my boldnesse, not doubting but that you are a true hearted Christian, truly fearing God, embracing piety and hateing iniquity, a faithfull well-willer to the Church of God; and to all the Israel of God, and to all true Israelites who with faithfull hearts love the Sion of God truly and sincerely, without hypocrisie or halting between opinions, dessenting from it in any by or false respects, the which are the only causes moving me hereunto: And for *which I have suffered, and am, and have beene these thirteen monthes* * *prisoner in bonds, for standing in defence, and an opposite unto, or against a certaine Independent Church, hatched and forged in the braines of our Divines; and by them constituted, erected, and fully accomplished*; and with us held in great repute and adoration, yea and the Actors of it not as men, but even as demy

* This is the Independents liberty of conscience where they have power in their hands.

Note

gods, attributing that unto them, which is only proper unto God; especially unto their Pastor Mr *VVhite*, the chiefe Actor of their Faction, *a most seditious turbulent, and hatefull malicious person, and as politick as Achitophell, and as crafty and subtle as the Devill, having as he holds the world in hand*, that by his wisedome none can excell him in the lawes, both Ecclesiasticall and Civill; and therefore amongst us, (a company of poore simple ignorant and undiscerning people) he is so accounted of, as all his words are oracles, and himselfe no lesse sent from God; and therefore whatsoever he saith, is and must be a law, whether it concernes Body, Soule, or Conscience; for he cannot erre, so perfect is he in their conceits: And if * *Christians in griefe and distractions of soule and conscience, at their courses, shall sue unto our Rulers for redresse of their factious and seditious courses by way of humble petition, for a cessation of those things, till we shall heare from* England, *what Discipline the high Court of Parliament and Synod hath concluded upon, and that to embrace and follow; then shall we presently be summoned to an Assizes, and there undergoe such penalties as by the Court shall be censured upon, or else, which they most ayme at, to have us, contrary to knowledge and conscience, acknowledge we have wronged them, and there in open Court before the Countrey confesse our selves sorry for what we have done; this is our misery:* yea if I shall speak, much more write in our owne defence against their Independent Church, laying open their *factious and schismaticall government, and their envying against our Church, and Church government, and Discipline, though they have proofes and grounds sufficient by the word of God to convince them, the which I could never yet see disproved by them; together with my name annexed thereunto, yet if he threaten me for boldnesse herein to have a Counsell Table called against me, I am sure of it, and there to bee baited and banded to and againe by a whole Counsell; together with our Schismaticall Divines, even as a Beare at a stake, not one to speak one word in my defence, nor in the defence of Gods cause; but with an unanimous consent and voyce my writings exclaimed against, pronounced Libels, and ignominious and slanderous writings, though none of them approved so to be, nor disproved for the Truth I stand for; yet shall I be censured by them, for them, bound to my good behaviour, put in sureties; and if at any time afterwards I shall divulge any thing either by pen or tongue against this Independent Church, their Governours, or Government, Doctrine, or the like, I must then presently be declared infamous, and lie in prison till to the contrary we heare out of* England; *yea however, for want of Suretics in this case, to lie in prison notwithstanding till I can or doe put in Sureties; the which I did for the space of five weeks, to my great damage and charge, and also detriment, being an aged poore man of 74 yeares of age; and five nights in the cold winter time almost drowned in the prison with raine, and sore tempestuous weather, having no shelter to save my selfe dry: These, with other things, have I undergon, too large for to relate, and that chiefely from this* White *of this Independent Church, Pastor; I meane by his meanes, for if hee say it, it must and shall be by our Rulers, who indeed ought to be chiefe instruments in removing and casting out such venomous vermine out of both Church and Common-weale.* But how can it be expected, when they themselves are in

* Is this the liberty of conscience Independents plead so much for?

Let their own Law there bee their Judge here.

Independents Liberty and Charity to their brethren.

in confederacy with him, and joyne hand in hand to work wickednesse; therefore whoever speaks or writes against one, doth it against all; therefore with a cunning sleight they *put it off, as not being done in the behalfe of their Church; but as that by it I labour the subversion of the peace of our Country as much as in me lay, as though our Countreys peace rested wholly upon the planting of this their Independent Church, whereby they have made more and greater breaches, as can be manifestly proved, then ever they will be able to make good, both in Church and Common wealth: yea in private families also, the husband against the wife, the wife against the husband, the children against the parents, the parents against the children*; and the like, according as your selfe have worthily noted in your twelve Interrogatories. Is not this a great misery in so little a spot, even a handfull of people; Oh miserable times! Oh unhappy conditions! Now if you demand a title or name of this their Church, or from whence derived, I cannot answer you; for I suppose themselves know not, only framed of their fancie and braines, only to get themselves a name, fame, and popular applause and estimation of the world: But thus much I am sure of, it is derived partly from the *Anabaptists*, partly from the *Brownists*, but most especially from the *Donatists*, having in it a smatch of each; however they feign it to the Church of *New England*, which, as they say, is the purest Church this day in the world; yet come they farre wide of it, so that it is but their saying not their doing. But grant that they were in their way aright, yet hold it we not requisite that their examples should be rules to us to walk by, seeing that both the one and the other have beene constituted and erected by an indirect way, without the advice and approbation *of lawfull Authority of King, Parliament, and Synod, the which our men say they are not to attend or waite upon Princes nor Parliaments leisures, the cause being Christs owne, and depending only and alone upon him, and not upon any humane power: and they his servants, and Christ their Lord, it resteth on them in his behalfe to doe it, it being a spirituall and no carnall work.* And againe some of them have said it, *that Parliament and Synod can establish no other Church Discipline or Government then theirs, unlesse they will goe contrary to the word of God; this hath beene publikely delivered:* yea by the same party such stuffe hath beene delivered, that hath made all modest and shamefull faces to blush, eares to glow, and hearts to grieve that hath heard it; yea and that upon dayes of humiliation, making divers people both objects and subjects openly to work upon; thundering out punishments and judgements, both spirituall and temporall, against divers persons, as though they had both swords in their owne power, or as though they had absolutely knowne Gods secret decree; and this hath beene held for sound and good Orthodox Doctrine, when divers have repented of their hearing; and these not once nor twice, but often. Infinite might I relate, even from their owne mouthes, which would make wise men admire, but I must passe over them to avoyd tediousnesse to my selfe, and trouble to you. And that in your wisedome you may the better conceive of this their Church, The first beginning was a certaine Feast, held every week at severall houses, which Feast they called a *loblolly Feast*; which for the common fare of our Country is as our watergruell in *England*, so they would

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Note their Insolency against the power of Parliaments.

have it but of a common food; at which Feaſt each did ſtrive to excell another in the difference of making it: after they had once gotten a certaine number unto them, and ſo of an ordinary food they made it extraordinary; yea ſo extraordinary, that ſome in few meetings were forced to ſell the feathers out of their bedding, for milk, butter, and creame to feed them withall, and to make their Loblolly the more dainty and toothſome; others againe to maintaine this Feaſt, for one dayes entertainment, themſelves and whole family muſt pinch for it two or three months after; by which Feaſt, by the ſhew of neighbourhood or Feaſt of Love, though never none was found, in ſhort time they encreaſed in every pariſh to a pretty number. At which Feaſt alſo their bellies and ſtomacks being well gormondized, the Miniſter propoundeth certaine queſtions unto them by way of catechiſing of his owne framing, for halfe an howre; which each had in writing one from another, and like Schollers theſe their leſſons to learne againſt each Wedneſday, and great care was taken; ſome for feare of reproofe, and ſome popular applauſe: and theſe catechiſings being ended, they then for an houre or two diſcourſe of neighbours that would not joyne with them, traducing both names and perſons; this man is a drunkard, a whooremaſter, and the like; ſuch a woman was light and wanton, and loved ſuch and ſuch a man; ſuch a man loved ſuch a woman; this was the manner and order of their Feaſts, till at length *themſelves were moſt of them drunkards and whooremongers.*

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The next thing was, a day in a week at noon for two houres ſpace to catechiſe youth and children, upon a ſimple ſmall Catechiſm ſet out by one Mr *Oxenbridge*, ſonne to Doctor *Oxenbridge* of *London*, who with his wife eſpecially were the firſt ground-works of this Faction: Who in time before it came to any perfection, departed from us, but left the curſed ſeed or fruit of their Faction behinde them: they being gone, this Mr *White* as chiefe, takes in hand to accompliſh this buſineſſe, which with another as forward, but better ſeene in it then themſelves, one Mr *Golding*, a young head but well learned in Schiſmaticall Science, if not worſe, joynes together, labours with and overcomes an ancient man, Mr *Copeland* by name; and then on all hands with an unanimous conſent, they joyne their forces for the erecting and eſtabliſhing this their Church; and then in ſtead of catechiſing youth, they would catechiſe ancient people young and old of both Sexes: This they could not well accompliſh, being by divers withſtood; but ſeeing they could not bring that to paſſe, then would they not ſuffer any to communicate without examination before, and that as well Beleevers as others, yea them eſpecially, though never ſo learned and ſufficient, which bred a ſore broile amongſt us; yet of many could they not have their wills, though put from the Sacrament.

Then denied they to baptize children, unleſſe the Parents rehearſed the Creed, and ſuch as did had their children baptized, and ſuch as would not, theirs were not. Then having made themſelves ſtrong by encreaſing their company, they then began a weekly Lecture upon every Wedneſday, one one week, another another week; theſe exerciſes were wholly and only for the building up of this their Church: *Exclaiming againſt our Church, both in Matter,*

Matter, Manner, Order, Government, Discipline, and Governours, applauding this their owne, the holiest, and purest Church upon the earth, next unto New England : *here they deny all supream power of Magistracy, yea of the King himselfe, only to guide them in the channell, and to defend them and maintaine them in this their Church, Orders, and Discipline, to punish all such as shall oppose them : themselves being chiefe thereof under Christ, but especially their Pastor* White, *so pronounced by their Prolocutor, one of our present Governours in the house and presence of God, and the whole congregation, that he was* * *Supreame head of this Church next under Christ, and none above him :* this was one Mr *Painter* a Cooper. Then the other two Ministers were chosen Elders, whereof Mr *Golding* the younger man in yeares was the chiefe, Mr *Copeland* the inferiour, next a Deacon one Mr *Robert Cesteven* a Counceller, and a great stickler; thus have you as yet all the Officers : But before this choyce *the baptizing of Infants was quite rejected and given over, holding a tenet, that children ought not to be baptized, but only such as were of yeares of discretion, and able to render an account of their faith, according to Mark* 16. 16. with divers other places, saying, *they were no Pastors, and therefore durst not* * *baptize one nor other, and that they had baptized more children already then they knew how to answer :* this was Mr *Whites* owne speech unto my selfe upon a Lecture day, I having two of my children *to baptize at the same time.* Vpon this I confesse, and seeing the great inconvenience that did arise thereon, and many children in the Countrey to be baptized, and many more like to be, I put pen to paper and write unto our chiefe Governour Capt. *William Sayle,* foure or five sheets of paper, and presented as a new yeares gift, hee being the only man, as I supposed, to redresse and reforme by vertue of his place and power, all such erroneous and factious errours both in Church and Common weale; but hard successe I found in my Epistle unto him : In the front of the work, I shewed him how I was perplexed both in minde and conscience for yeelding unto them through his instigations and perswasions, at an Assizes before, for another writing delivered by me unto Mr *White* himselfe, *upon his and the rest their silencing themselves, leaving our Churches upon the Lords dayes, and gathering swarmes of people into their owne houses as Conventicles ; and there have reading, singing, praying, expounding, and preaching, yea if truth were knowne, the Sacrament also administred in their private houses ; and all these Ordinances denied in the houses of God, yea they were slighted, contemned, scorned, and rejected, even as Iakes : these at the beginning of constitution of their Church ; nay in one small tribe or parish three or foure such severall places of meetings, and the houses of God destitute.* Secondly I writ against Independent Churches according to my poore understanding, I being a man of no learning, but especially against their Church, saying, *had I power and approbation, I would shake the whole fabrick thereof ; this was taken very heynously.* But to let passe other things contained therein, come we to the work, where first *I maintained our Church of* England *against all Independent Churches, to be a true and a perfect Church* ; yet so, as not being free or cleare from all defects, as no Church under heaven was, is, nor never will be, comparing our Church with all other reformed Churches, and

* A New Independent King and Pope.

* Independents true Anabaptists.

Note this schismaticall practise.

their

their defects and deformities. Secondly by *seven wayes I maintained the lawfulnesse and the necessity of baptizing Infants*, where I answered divers objections of the *Anabaptists*, and theirs also unto me in number fourteen, and laid downe their objections severally.

Thirdly and lastly, I shewed who of necessity were bound, and therefore ought to baptize infants, namely those to whom God had given the dispensation of the Word and Sacraments, that is, such as God hath called to the Ministeriall function, and endued them with gifts and graces answerable for their Callings, such and none but such ought to meddle in the word or Sacraments; here I shewed the duty of all who had children to baptize only to such, and to none but such: then next, the duty of Ministers, they being so sought to; they ought, they must baptize them: next I confuted and condemned certain hereticks and schismaticks that denied and refused to baptize infants, and namely themselves; and lastly concluded with a friendly exhortation to all Ministers to be carefull to perform their duty in this, and in all other points. This in brief was the summe and effect of my new yeares gift, of which I heard not a word for three weeks space, in which time, yea so soon as he had it, he shewes it to the Ministers, who all this time perused, scanned, and sifted it; upon the which Mr *White* comes to my Schoole, salutes me kindely, *with one with him to catch and beare witnesse what proceeded from me*, at length uttered his mind; amongst many other passages, that I perverted the Scripture to my own ends, saying I had abused the words of our Saviour, *Luk* 10. where *he commandeth little children to come unto him, and forbid them not:* you maintaine saith he, he meanes such children as suck the breast, here is your errour, saith he, *and for this you shall smart*; but saith he, his meaning was, such as were newly converted to the faith, these, saith he, are those that Christ calls little children or babes, as in 1 *Iohn* 2. 1. *Therefore for this your* * *abusing and wresting the Word, you shall answer it, and I doubt not but to crave so much favour of the Governour, as to call a Councell table, where you shall answer your abuses, and peremptory scandalous and libellous writings*, and so at length we parted. The next week following I writ a Letter to the Governour, giving him to understand, I had taken him for an honest Christian friend, telling him withall, I sent it not to them but unto him, supposing himselfe only would have made use of it for some better ends, and withall laying open Schismaticks more plainer then before, advising him upon them five marks or tokens to know them by, to search and see if he knew none or could finde none. Then *I shewed, that Faction and Sedition did spring from these sinnes, Pride, Hypocrisie, and Ambition; and from these three did arise presumption, and rebellion, both against God and man, shewing how and wherein; praying these sinnes were not found amongst us, but neither named nor pointed at any that hold could be taken* The next Sabbath a warrant was served on me for my appearance at a Councell table the thirteenth of February 1644, where being as before, *I was so baited and banded to and againe, as wonder it was, and shortly* * *after clapt in prison:* however nothing traverst that day, save only the Letter, nor my newyears gift never questioned; when and where I made mine appeale for *England*, where God blessing me, would I have beene at present, had it

Note.

* *This is the Lordly Anabaptisticall liberty of conscience that Independents grant to their Orthodox Brethren.*

* *Why should not Independents have the like liberty of conscience as they grant their opposites?*

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not fallen out, that in October last in the dead of the night, my house with all I had therein was burned, to my great losse and prejudice: so that being altogether unable, I am forced with sorrow to stay behinde, as not being able to put clothes on my back; having also burnt all my writings, which hath beene more griefe to me then the losse of all my meanes and goods, which was more then of mine owne I shall ever see againe.

But having digressed from the proceeding of this Sect, I returne againe where I left: *and having given over the baptizing of infants for a good season, at length they gave over preaching, as being no Ministers, as being made so in an Antichristian manner; and no true Ministers till such time as they were new called and ordained by their holy Church; which at length was accomplished: in which time they still continued their weekly Lectures, whereat there was added, and they received members unto and into their Church daily, but after a most strange manner; their exercise being ended, those that were to enter in, came up to the Chancell with great sobriety and shew of humility, and sorrow, with contrition, and wounding of conscience for sinne; and there stand, but with much hypocrisie and dissimulation; and there before the Pulpit, with all the holy brethren and sisters about them, they make a confession of their sinnes, are in outward shew sorry for them, with great contrition: upon which enquiry is made among them, what they think of their confession and contrition, and whether they are not worthy as members of their holy Church to bee received in? answer is made, yea: then they tell them, they do accept of them, and with great applause they all receive them, all shaking and embracing and hugging them, with great joy, biding welcome brother, welcome sister. But such confessions and doings as you never saw the like; insomuch that Law might justly take hold of many of them: but these open confessions have a pretty while bin left off, they being ashamed of it in regard the people mock them, telling them that this open auricular confession is meere idolatry and superstition; therefore now they have private confessions; and whosoever entereth into their church, must also enter into covenant to stand to and to maintain their church and church-discipline, orders, governours, and government, to the uttermost of their powers and abilities; yea they must endeavour and strive therein even unto blood.* And concerning baptizing of infants at the taking up againe of their ministery; they also have taken up againe *the use of the Sacraments, but only among themselves; but for any that are not in or of their church, their children shall not bee baptized unlesse they will enter into their church, and covenant with them; neither for the Sacrament of the Lords Supper, shall any partake thereof, but only their owne Flocks and Members, by which cause many people who have an ardent desire thereunto, have beene deprived of it, some * two yeares, some three yeares, some more some lesse, to their great griefe and sorrow; And for the manner, forme, and order of the Sacrament amongst themselves, it is according to their Faction, derogating from our mother Church as I heare: and for all such as are not of them, nor adheres unto them, we are accounted as † heathens, yea even as dogs, or swine, and so reputed.* Thus in briefe have I laid you downe the order and manner of their Church from the beginning to this present, which hath beene in agitation these foure or five yeares; and *whether it be yet fully perfected, I think themselves*

Note the manner of gathering Independent Churches and ordination of their Ministers.

Such are fit members for lawlesse Independent Churches.

Note this confederacy.

* Is this liberty of conscience or rather tyrannizing over mens consciences?

† This is Independents charity and humility.

themselves are ignorant of; but now is their maine hope, that their great Pastor of their Church is now come for *England*, and that from and by the *Parliament he will accomplish a full and absolute setling and establishing this their Church amongst us, by vertue and power from the Parliament, and by friends that he will raise, especially by the meanes of one* Mr *Holland, one that beares some place of eminency in Parliament, who is a great and extraordinary friend of his; the which if he should accomplish this their wicked desires, then will they tyrannize over us, and bring a great confusion upon our whole Countrey, and raise civill warres among us, to our utter subversions, being in comparison but a handfull of people, to the great griefe and hearts sorrow of many honest Christian hearts, who desire the peace of Gods true Church, but for all false wayes we utterly abhorre.* And now Worshipfull Sir, with favour give me leave to use by way of similitude the words of *Mordecay* unto *Ester c.4. 14. who knoweth whether thou art come to the Kingdome for such a time as this*? Even so say I to you Sir, what know you whether the God of mercy and consolation hath raised you up as an instrument or meanes for these distracted times? yea, what know you, whether by your help and assistance you may not be a meanes and help for the release and delivery *of many poore distressed and distracted Christians from the cruelty and tyranny of these Schismaticall Schismaticks, whose mercies are meere cruelties, which we know by woefull experience we shall finde.* And however we are farre remote from you, yet we beseech you (I speak in the behalfe of many) let your goodnesse by your ayde and assistance even stretch it selfe to the utmost ends of the world, if occasion be offered, for the good of Gods Church and people; and as your works comming by Gods blessings amongst us, to our great joy and comfort, and to the vexation of our malignant adversaries; who notwithstanding slights them, saying, *you have writ according to your understanding, and to the corruption of your owne heart, and that you have beene answered and foiled in your owne arguments*; perswading poore simple ignorant people unto any thing; for divers having seene your twelve *Interrogatories*, struck them into such a damp and distemperature, that they knew not what to say or doe, untill their Pastor especially with their Elders, through deluding speeches, gave them as they suppose some comfort; otherwise I perswade my selfe many of their adherents had revolted from them, and turned Cat in the pan. But no marvell though they sleight you; *for they doe sleight all the most reverend Divines and men of learning, wisedome, and gravity, whose lives have beene cautious, pious, and religious that have beene before them: let a man name any forreigne and domestick, some they will set at naught, others happly with a more reverend respect, yet sleight them (as my selfe at times have produced at least a hundred upon occasions) they will answer, they were good Reverend men in their dayes, and taught well according to their times; though you name the Interpreters of the Scriptures, or bring in* Beza *or* Iunius, *upon their Annotations, yet say they, these were but men, subject to failings and errours, and their dayes were the times of ignorance, and of superstition, and the cleare light of the Gospel was not then so manifestly and so clearly made knowne unto them as now it is, the Lord revealing his will with a greater splendor in these latter*

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Independents Arrogance and spirituall pride

latter dayes unto his Servants the Ministers then in former times, for the calling and gathering together of his Elect from the foure corners of the world, and by them in these latter times hath shewed a more nearer and easier way to Heaven then formerly (O impious impiety!) wherewith they delude poore simple people, deceiving them, being voyd of understanding and discerning even to their destructions: for let a man discourse with them, and shew them their folly and their blindnesse, and shew them the erroneous wayes they are in; *this presently is their answer,* * *we doe know that our Teachers, who are our Leaders, they are wise, learned, religious, pious, and holy men, and they cannot erre, say they; and they have paund their soules upon this way, and would they wilfully damne their soules were it not the right way, no tis impossible; therefore we will never forsake this way, but whatever they say or teach we will build our Salvation upon it, and seale it with our blood: Thus have they taken poore soules captives, and deceived them; and through their delusions we have daily a falling away, forsaking the old way which is the true way, and turning to Sinne and Schisme, and erroneous Factions, which are new invented wayes never heard on* till not much my time before. Wherefore we beseech you, we beseech you in the bowels of love and compassion, let the serious consideration hereof move you to enter list with this stout Champion, whose pride we know to be such, that hee will overcome ten thousand better then himselfe; and not only to enter list, but also as God hath called you to, and seated you in a place in that high Court of Parliament; *that so you would oppose his enterprises and hinder him of his desired purposes, that so he may not come with Power and Authority from that High Court, to lord it and to beare rule over the Lords inheritance amongst us, but rather forced to recant, and lay downe all his and their Schismaticall courses, or confine them all together to some other place.* Things comming into my minde one after another, causeth me not to set them downe so exactly in order as they hapned, but somewhat confusedly: I should have told you at first, this man, Mr *White*, was by the Company of *Adventurers* sent over some yeares since, Minister for our two Tribes, *Pembrook* and *Devon*, and by the Earle of *Dorset* then Governour, with the whole Company, they bound him in a bond of *two hundred pound sterling to live with us peaceably and quietly, and to follow the Orders and Discipline of our Church for the space of three yeares after his arrivall*; which argued he was a man of a turbulent spirit in the place where he was, at *Knightsbridge* neare *Westminster* * ; during *this time of his bonds he was as hot a zealot as possible might or could be, both for the Book of Common-Prayer, as also for all other Ceremonies of the Church, as kneeling at the Sacrament, Crosse in Baptisme, Ring in the Marriage, and all other things whatsoever, so long as his bonds lasted: But suddenly after he turned upside downe*, and after foure yeares hee began these things; and seeing he could not accomplish his desire with us, he made shewes of leaving us and goe to another Charge that was vacant, unlesse *we would sue unto him by † humble petition, as unto a Prince, which we refused to doe; the other they did, and gave him a Call, and with their Call, a hogge of forty shillings price*; which Call he received and embraced, forsook us, and

* Independents blinde obedience as bad or worse then Popish.

* Independents formerly as Episcopall and Ceremonious as Presbyters.

† Spirituall pride if not Papall.

and went unto them: He had not long beene there, but by some of our Tribe he was sued unto to come to us to baptize three children; the which he did, he and his wife, Mr *Copeland* and his wife being witnesses to one; where his Text being *(He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me;)* At which time he did so exclaime against us, saying, *we despised him and his Doctrine, and had cast both him and it from us, and so consequently God the Sonne, and God the Father, because we would not sue unto him by way of petition:* When he also for our fact, pronounced a doome against us in his Pulpit, saying, *Stand up ye of Pembrook Tribe and heare your doome*, which was, *you shall live here these twenty yeares without a preaching Minister*; comparing also our Reader to the *Idoll Dagon*; the Reading-pew *to the place of Desolation*, saying, *Here sits the Idoll of Abomination in the place of Desolation*; saying our Book of *Common-Prayer was an Idoll also.* And still in *their weekly Exercises, defame they our Church, and Church Discipline, with the Orders and Manner thereof, crying, She is uncleane, she is uncleane, polluted, defiled with Antichristianisme, both in Church-government, Manners, Orders, and Discipline, yea throughout*; *therefore say they, Come out of her my people, and take not of her pollutions*, with divers such like; yet for the man, I must confesse he hath beene and is a worthy and reverend Teacher, which causeth many, yea most people the easier and sooner to be deceived, as also by humble carriages, and pious walking, which is such, that as our Saviour saith, *is able to deceive the very Elect, by their walking in sheeps clothing*; *but sure I am, they are ravening wolves, and easily may be discerned by their fruits*; that is, by their Doctrines, the which however it sound good to simple people, and is as honey in their mouthes, *but sure I am, they tend only and wholly to their owne Schismaticall Faction.* And thus have I beene large in my Discourse, and troublesome unto you, though in briefe. Now Sir, you know that he who cutteth wood over his head, is in danger of the chips flying in his face; so fareth it with me, I having beene an opposite against them, both by speaking and writings; they are therefore become mine inveterat enemies, and have from time to time traduced me: and as the case once was yours, so is it and hath beene mine, having suffered much by our Rulers, through their meanes, they being all in a confederacy; and likely, if he can possibly, suffer more; but I hope will defend me from their cruelty by the help and meanes of you; who are able to sympathize another mans case by his owne, and be the easier stirred up to compassionate my case, *and to doe your best endeavour for me, and many more honest hearted people, who by me desire from you the like favours*; so shall I and them also be bound to pray for your prosperity here, and everlasting happinesse hereafter; desiring you to keep this writing to your selfe, and make use of them, and not shew them to any, except to some sure friends, not but that any thing herein contained is also absolutely true, but that they are mine inveterate and malicious enemies, and if by the Parliament they should get their desires, then am I sure to suffer most exceedingly; therefore I am forced to send to you underhand by way of Mr *Spark*, and another to write the subscription of his Letter, that my hand bee

not

not seen; such laying wait there is for any my writings. This Gentleman the Bearer, hath in some measure beene a co-partner with me in suffering, and hath had much trouble, and is now come for *England* to cleare himselfe from many false accusations laid to his charge, as also to maintaine the Countreys agrievances and his owne also: And if your Worship shall bee pleased to doe him any friendly office, either by word or Counsell, he will be thankfull, and so shall more; and with my selfe in especiall be bound to pray for you, and ever rest your truly devoted and faithfull well-willer in heart till death to be commanded.

Richard Beake.

Sir, I desire your favour I may heare from your Worship, which will be a joy to me and many others, who rejoyce of you, and hope well in you.

This Letter is seconded by sundry others from thence to the same effect, and to move the Honourable Houses of Parliament to take some speedy course for the quenching of those flames of Schisme and Sedition, which these New Independent Lights and Firebrands have kindled in this Plantation, and taking off the unsupportable yoak of Tyrannicall and Arbitrary Government over the Persons, Estates, and Consciences of the *Free-borne English Subjects* there, which these Lordly Tyrants have imposed on them, threatning ruine to this Plantation; which I hope their Honours, and all others concerned in it, will seriously lay to heart.

I shall adde to this two other Papers, (to wit, a *Petition*, and *Advertisement*) sent lately from the Sommer Islands to me by Mr *Richard Norwood*, which fully discover the Schismaticall and arrogant Proceedings of the Independents there; and refute their present Innovations in a substantiall satisfactory manner.

To the Right Worshipfull our Worthy Governour Captaine *Iosias Forster*, and his Councell.

Right Worshipfull and worthy Governour, &c.

I *Know you are not ignorant of the rent or division here begun, which though* I *beleeve (as you have often testified) you favour not, yet through your gentlenesse and forbearance towards the Authours and Abetters; It growes very strong, and is like to prevaile; which* I *suppose you know not, but may further understand if you be pleased to make enquiry, and to heare other men. For mine owne part* I *frame not this as a complaint or accusation against them, being but one man, and the matter concerns all; besides* I *have seene the successe that others have*

had that wayes, and I know they are too strong a party for me or any one man to encounter with. But being very sensible of the danger approaching, lest by my silence I might seem to consent unto it, I thought it necessary to give notice, and to endeavour what in me lies to prevent it, whatsoever may befall me for so doing.

Therfore I have written this Advertisement following, which I could wish might come to the hands of all. The intent and scope wherof is, to invite and perswade all to a cessation from setting up any new discipline and government amongst us untill we heare what is decreed by the Honorable Assembly of Parliament: Or if that cannot be obtained (as I have small hope, considering how eagerly they pursue their ends, and how great a number they have gayned to their party) yet that the authours would expresse punctually in writing, what manner of Discipline and Government it is which they would set up.

And because (it may be) they will say, that they have already expresst it in their Sermons, especially in their Lectures ordayned for that purpose; therefore I have set down thirty or more doubts of speciall moment which they have not yet cleared. Neither is it fit that our Religion or this part of it (which they would seem to make a principall part) should remain in their breasts only, for so they may adde, detract, or alter, as they please; but ought to bee fully expresst in writing. And I beleeve they are scarce agreed themselves touching all points of their intended Discipline; which you may perceive if you please to examine them severally, according to these or such other questions, as you shall think fit.

Therefore in the first place (according to my duty) I humbly present this Advertisement to the consideration of your Worship and your Councell, to whom God hath committed the Government of this place, and of all persons here, and of whom he will certainly require it, if such an evill as is threatned should befall through your neglect. For although the great Antichrist and his Clergy did prevaile to perswade Christian Princes and Magistrates, that the Government of the Church and care of Religion pertained not to them, but to the Clergy, and the like, is now here preached amongst us: yet I verily trust, you entertain no such false principle. For, to establish true Religion, to maintain it, and to see that the duties of Religion be duly performed to God and man, is almost all that the Law requireth, and so is almost (if not all) the duty of the Christian Magistrate. And this being taken from him, and put upon the Clergy, he may serve as an officer to execute what the Clergy

shall

shall decree, but ceaseth in a manner wholly to be a Magistrate. Thus commending you to the tuition and direction of Almighty God. I rest

March 6. 1642. Your Worships in all due observance,

RICH. NORWOOD.

An Advertisement to such here as have care of the Conservation of true Religion.

IT is and ought to be the principall care of every good Christian, to conserve the knowledge and exercise of true Religion in himselfe and others, being *the one thing necessary*. But from this these times have much declined everywhere; and even in our deare native Countrey, so farre as called for a speedy Reformation, or threatned ruine. And seeing little hope of the one, the latter was justly feared by many, and by my selfe (I confesse) amongst others, being the principall cause of my comming hither. But the Lord hath mercifully stayed those feares, and given us fresh hopes by the Reformation in so great a measure begun by the present Parliament, which also they endeavour through many difficulties to accomplish more fully. And considering how worthily they have begun, and what great things they have effected above all expectation, we have no cause to mis-doubt them, nor to anticipate their Honourable proceedings, but rather to attend what shall be determined by them; especially considering that wee of this place, as wee have not beene much burthened, except by some Ministers; so now we are altogether unburthened of the Ceremonies, and whatsoever else hath usually beene offensive to good Christians in *England*. For if we should set up a new Government or Discipline and forme of Religion here, wee must alter it againe when wee understand out of *England* what forme the Parliament have or shall establish: Some say no, our Ministers are as supreame heads under Christ of their severall Churches here, and not subordinate in these things Ecclesiasticall, to Parliament or any other power upon earth whatsoever: but this opinion savors too much of Antichristian pride and presumption. Others say, the Parliament will establish the same forme that our Ministers will set up here; but these conjectures doe much wrong that Honourable Assembly; for if the matter were so easie and evident, that our Ministers here can presently determine it; then what need the Parliament so long to debate and consider of it? What need such consultation with the ablest Divines in *England*, and many other from all parts? And why hath there beene such difference of opinions touching this matter even amongst the most godly and learned in Christendome for these 100 years together.

In

It remaines therefore, that wee muſt change againe when we heare from thence, and conſidering what changes have beene made by ſome already, if we ſhould now make another change in ſetting up a new Diſcipline, and ſhortly after another when we heare out of *England*; ſuch mutability would neither be ſafe for this place, nor ſuteable to the ſtedfaſtneſſe of the Church and people of God, *which is the Pillar and ground of truth, and muſt not be wavering, and carried about with every winde of Doctrine &c.* The Apoſtle makes it a ſigne of *a double minded man to be unſtable in all his wayes:* and in the Epiſtle to the Hebrewes; *Be not carried about with divers and ſtrange Doctrines &c.* And the Prophet ſaith, *Why runneſt thou about ſo much to change thy wayes?* It will be anſwered, we intend not to change, but to the better; but withall remember, that ſuch is alwayes the pretence, and oft-times the intent in all Innovations whatſoever. Therefore *Solomon* ſaith, *My ſonne feare God and the King, and meddle not with them that are given to change.* Not but that even the beſt Chriſtians may alter ſometimes in ſome circumſtances of Religion (ſome good and weighty cauſes requiring it) but it muſt not be through levity, nor of an high minde, nor for ſelfe ends. A reſtleſſe levity, and that with contempt of Authority, under pretence of greater and new lights, is a dangerous ſigne of an Anabaptiſticall ſpirit. Therefore I ſay, what we change, ought to be done *with the feare of God and the King.* In the feare of God, namely according to his *Word*; and with the feare of the *King*, that is, conſenting with the Lawes and Soveraigne Authority ſet over us; or at leaſt not with an high hand in contempt thereof; *For every ſoule muſt be ſubject to the higher powers*; yea ſaith *Chryſoſtome*, though he be an Apoſtle, though an Evangeliſt, though a Prophet.

1 Tim. 3. 15. Eph. 4. 14. Iam. 1. 8. Heb. 13. 9. Ier. 2. 36. Prov. 24. 21. Rom. 13. 1.

Therefore I could wiſh (as I have often perſwaded) that wee might ſtay for the determination of the Parliament in theſe things, and likewiſe the approbation of the Company in thoſe that concerne them. But becauſe ſome here are very impetuous, and a further change is daily preached and preſſed amongſt us, I have little hope to ſtop the violence of this ſtreame. Therefore to the intent we may underſtand and conſider what to doe, and (as the ſaying is) look before we leap, I ſhould in the next place deſire, as many others doe, and as it concerns us all to deſire of them, and of our Miniſters eſpecially, that they would be pleaſed to ſet down in writing, whatſoever new thing in Doctrine or Diſcipline they would have us entertaine, different from the practice or tenents of the Church of *England*; that ſo each thing being well conſidered, examined, and adjudged by the Word of God, we may entertaine or reject it accordingly.

Note

I know there are ſundry Objections alleadged and pretended, more then I need to repeat or anſwer here; For howſoever it is true that we are to ſubmit our ſelves to the Word of God, I meane the holy Scriptures in all things; yet not ſo to men, eſpecially when they ſeek themſelves in ſtead of Chriſt: No though they tell us, they are the mouth of God, and ſit in *Moſes* chaire; and therefore muſt be heard and obeyed; and that the government of the Church belongeth to them next under Chriſt, and that even *Caiaphas*, though a per-

Objections

a persecutor of Christ. yet when he had the place of High-priest he prophesied the truth. And though they tell us we must not strive with the Priest, nor reprove our Reprover; and though they accuse us to have rejected and opposed more good Ministers then any other like place professing Christianity (of which there is no shew of truth I know) and that they which rebell against the Ministers, cannot be under the Government of Christ, with many heavy threats against such: And though they threaten to leave us destitute of the Word of God, if we make any resistance; and though it be often alleadged, that we have rare and reverend Ministers, endued with new light, and that so great, as the like hath scarce beene since the Apostles times; Nay I have heard some, and those of note, preferre it before that of the Apostles, at least in some things. And further, that all foure of our Ministers concluded of a new Discipline, and new courses of edification, whereof two being gone into *England* to agitate the businesse there with their friends, and in Parliament: God hath sent another from *Providence* almost miraculously, who was not of their counsell, and yet doth approve of all their proceedings, and as earnestly presse them as the rest. Besides (say they) all the chiefe professours in the Countrey are for the same; yea the chiefe Authority in the Island, next the Governour. So that all things thus concurring, shewes (say they) that there is an extraordinary hand of God in the effecting of it; and therefore wee ought quietly to yeeld our selves to them, least wee resist even God himselfe. O Arrogance!

These (I say) and other the like arguments in this case, however they may prevaile much with some that have other foundation for their Religion besides the Scriptures; yet to an understanding man they will easily appeare to be of small value, as would be more evident in answering them particularly, which I shall readily doe if it bee needfull. But having no purpose here to dispute, but rather to invite to a cessation from these occasions of strife and controversie, or at least wise to a due consideration of what we doe; I shall only answer in generall. It is a saying of Divines agreeable also to the experience of good Christians, That Satan never tempts more dangerously whether by himselfe or others, then when he doth most perswade us not to resist his temptations, but to yeeld our selves to them; And even the Lord himselfe doth sometimes prove his Church and people, whether they will cleave unto him (that is hold fast to his Word) or unto other Lords, other lights, other spirits besides his, as *Deuter.* 13. 3. And so the Apostle foretelleth, there should be Schismes, and Heresies in the Church, as, *For there must be heresies even among you, that they which are approved amongst you might be knowne.* And so, *But there were false Prophets also among the people, even as there shall be false Teachers among you.* Therefore we must not take up our Religion upon the credit of men, how great soever they may seeme to be, but examine things by the word of God, and see that it be firmly grounded there. *To the Law and to the testimony, if they speak not according to this word, it is because there is no light in them.* Therefore they must prove by the word of God (not by outward signes and wonders) the things they teach, and would have practised. *Answer.* 1 Cor. 11. 19. 2 Pet. 2. 1.

And

And first let us know them fully, and with those noble *Bereans*, search the Scriptures, and examine them throughly before we entertaine them.

They tell us daily of a greater light, whereby they discerne these things, and other great and glorious things that are working and already begun in the world within these three yeares, and will shortly be accomplished, even so great and so excellent a change in the world as may seeme to be a heaven upon earth; the Lord grant it, and hasten it; but withall let us desire and expect these things with sobriety and watchfulnesse, lest whilst our eyes be taken up and dazzled with a present expectation of these high and glorious things, we see not the danger that is at our feet, but be caught in the snare before we be aware, remembring the words of our Saviour in this case, when his Disciples asked him saying, *Lord wilt thou at this time restore the Kingdome to Israel*, He answered, *It is not for you to know the times or the seasons, which the Father hath put in his own power*.

Act. 1.6.
Act. 1.7.

I have read in some History of the West-Indies, that about 100 yeares since or more, the Iland *Vianis* (which some of our men are now gone to discover) and all those Ilands thereabout were Inhabited by certain *Indians*, which for ingenuity and feature surpassed many others; these held the immortality of the soule, and thought that when it departed the body, it went to a kinde of Purgatory, which they supposed to be the cold Northern Mountaines congealed with frost and snow; where after it was sufficiently purged, it went from thence into countreys more Southerly, and there abode for ever, enjoyning a thousand delights and pleasures. The *Spaniards* having knowledge of this opinion of theirs, and wanting men to work in their gold mines, came thither with Ships from *Hispaniola or Cuba* (which are to the Southward) and making some goodly shew, told these silly *Indians* that they were come from the Southern parts, places of great felicity, where the soules of all their Ancestors and friends departed were in all joy and happinesse; and they were now come to transport them immediately thither, that they might never come at all into that Purgatory in the Northren parts: These simple people being dazelled with the conceit and imagination of these things, could not forethink their danger at hand, but came flocking to the *Spaniards* in great numbers; who when they saw their opportunity set saile, and carryed them thence to their gold mines, where they were soone consumed with grievous service and slavery. In like sort it concernes us not to be so much transported with any glorious pretences of some great temporall freedome and felicity at hand, as to be drawne in any sort from the Church of *England*, especially as it is now reformed and in reforming, but to know fully of those that would draw us whither they would have us goe, and upon what grounds, that so we may search the Scriptures, and throughly examine those grounds thereby.

God hath delivered our Nation (as many others in Christendom) from under the bondage of the great Antichrist, we have not prized this deliverance, nor made that use of this liberty, nor those many mercies and blessings accompanying it that we ought. And considering our great abuse of Gods favours,

favours, and in particular the sinnes of this place in all sorts, Magistrates, Ministers and people, and especially the evident unsoundnesse of those that are Professors here: It were just with God whilst we look for light to send us darknesse, and whilst we propose to our selves the speedy ruine of Antichrist, great freedome and glorious times (all which the Lord can effect in his due time) wee fall our selves into another servitude and bondage perhaps as grievous as the former, under petty Antichrists. For if that grand Antichrist come down (as we have good hope) and a company of Clergymen should arise (whether Ministers, or who else) that should as it were divide his kingdome among them, by assuming every one to himselfe such a like power over his Church, or the people committed to his charge as the grand Antichrist usurped over the Catholique Church, and that as he did *Iure Divino* (which they pretend) surely they would become so many petty Antichrists, and the Church should be brought into servitude and thraldome as before.

And indeed, as the errour to which the Iewes were most inclined in generall, was to set up other gods, that is false gods, attributing something to them which was proper to the true God: So the errour to which Christians in generall are most inclined, is to set up false Christs; that is Antichrists of the Clergy, attributing something to them that is peculiar to Christ himselfe, or to his Church, which is Christ mysticall; As was foretold by the Apostles, and is evident by the experience of all Ages since Christ: And of which our Saviour himself seems to give warning, when he saith; *For there shal arise false Christs and false Prophets, and shall shew great signes and wonders, so that if it were possible, they should deceive the very Elect.* Matth. 24. 24. And by such meanes, even the Pope himselfe and all his Clergy had their first rising, having the Suffrages and helpe of some that seemed otherwise to be good Christians.

It behoves us therefore to be earnest with God in prayer, to walk more worthy of his grace, and the light of the Gospel vouchsafed unto us, least *he send us strong delusions*; to be sober minded and watchfull, remembring there will bee alwayes some Antichrists, and that the Church and people of God is never like to be free from persecution, affliction, and temptation in this world; And that we shall never have such Ministers, whom we may absolutely trust to for our Religion (as some here professe to doe.) 'Calvin 'in his Preface to *Pschopannychia*, hath those words, *Is this to learn Christ, 'when a man shall apply his eare to any doctrines; yea, though they bee true 'without the word of God? If thou receive it as from man, wilt thou not as 'easily entertaine lies? for what hath a man that is his own but vanity?* Therefore we must alwayes have *the loynes of our minds girded and our lamps burning*, and stand upon our guard our selves: And *so follow men* (even the Apostles themselves) *as they follow Christ.* The Apostle speaking of Ministers saith, *Let no man at his pleasure beare rule over you by humblenesse of minde —— advancing himselfe in those things which he never saw* (but are of his own devising) *rashly puft up with his fleshly minde.* And in another place, 2 Thes. 2. 11. Luk. 12. 35. Cor. 11. 1. Col. 2. 18.

Ioh.4. 1. *Believe not every spirit, but try the spirits whether they are of God*: And for trying the spirits, we must follow the rule of our Saviour, who saith, *Beware of false Prophets which come to you in sheeps cloathing, but inwardly they are ravening Woolves, ye shall know them by their fruits, &c.* And their fruits are their conversation and doctrine: But the conversation of themselves and their adherents, being a thing more personall, and so apt to stirre up offence (which I would avoid so much as I may) I forebeare to prosecute.

Mat.7.16.

Their Doctrine then we must examine by the rule of Gods word; which, that we may the better doe being a matter that so much concerns us, we should desire as I have before said, we might have the particulars wherein they differ from the publike doctrine and practise of the Church of *England* set down in writing. This if they be not able, or shall disdaine to doe, as not accounting us worthy for whom they should doe it, they must not be offended, nor complaine of us that we are opposers in this matter of the Kingdome of Christ, and will not be ruled by them in the course of their Ministry; for what discretion were it, to follow strangers we know not whither?

Its like they will say, they are no strangers, they have lived long here. But as we know one of them came by an accident very lately; the other two though they have been long among us, yet they are in a manner strangers to us, for they are not the same men that formerly they were, having changed their opinions and practises in many things that we know, and it is like in many other things that we know not, and how farre they will proceed, and where they will make a stand wee know not, nor it may be they themselves.

If they shall say (as some pretend) that the Government and Discipline which they would have us entertaine, is of it selfe evident by the word of God, to every one whose eyes are not blinded by the god of this world, & that they have declared it already in their Sermons, especially in their weekly Lectures, which it seemes they have instituted for that purpose: As hee that preached the third Lecture seemed to intimate, when speaking of this intended Church and Discipline, he said, His first reverend Brother had laid the foundation, his second reverend Brother had shewed what must be the materials of this building, namely, such and onely such as could bring good testimony of their conversion and holy conversation: And he was now to shew the forme and order to bee observed in every particular Church, and how each one was to be Superiour or Subordinate to others (though he did not this at that time so farre as I understood.) The same things or to the same purpose were againe repeated in the fourth Lecture. But I say, all this notwithstanding, the things are of themselves obscure and doubtfull; which doubts they have not taken away, but rather encreased. Some of which doubts amongst many, I will here set down, not raised from speculations of things afarre off, and not like to trouble us, but such as arise from that which is frequently preached and pressed or practised amongst us. In which though I endeavour to understand things in the best sence, yet because they expresse not themselves plainely, I may mista e their meaning in some things, and therefore

therefore also doe the rather desire they would fully and plainly expresse their intent in writing: as one that am ready to joyn in whatsoever I understand, to tend truly and indeed to the advancement of the Kingdome, and Government Iesus of Christ, but would not be misled by the devices of men, under this or any other pretence whatsoever.

1. WHether they meane to set ut Vestries againe, for every Tribe as formerly they have done, and so to govern the severall parts of their charge by severall Vestries of a douzen men in each Vestry, whereof the Minister to be the chiefe; and so to enquire, heare, and present Offenders as heretofore?

A man would think that seeing there are twelve Lay-men (as they term them) to one Cleargy-man, he could not retaine his power over them, but experience shewes the contrary, that if he be an active Politician that hath authority on his side, and can make use of a Popish Principle which is in most men by nature, he may rule them almost as he list.

2. Whether they meane to continue those weekly meetings which they call *Loblolly Feasts*, whereof also the Minister is the chiefe; And what persons shall bee admitted to them, and upon what termes?

3. Whether they meane to continue that Lordly or Masterly practise of universall Catechising all men and women weekly, begun here almost two yeares past, and pressed upon all with great vehemency; And that all shall still be tied to answer according to that Catechise of Mr *Oxenbridges*, called *Babes Milke*, or some other?

These three practises as they have been used here, being as I conceived their own inventions, and not grounded on the word of God, nor the examples of the Primitive or other Reformed Churches, nor on the Lawes of our Land, but pressed upon us meerely by their own Authority, I did in some sort oppose at their first comming up; namely, by testifying both privately and publikely my dislike of them, and the reasons why: But especially, the last more at large, whereunto I was moved by Mr *Iohn Oxenbridge*, who took upon him to write a defence of this practise of universall Catechising all men and women, and of true Beleevers in speciall; and to answer the Objections which I had made against it. But what he hath performed, and how well beseeming his worth and reputation, I leave to the judgement of such as have or shall peruse my Confutation of that his Defence and Answer, where I have put them together: Touching these three practises, I should move sundry questions, but that it seemes they are all laid down of late, and as it is thought will not be taken up againe, therefore we shall passe them over, that we may come to those new things which they urge now.

4. Whether this Discipline and forme of Religion, which they would set up, be the same in all points of moment with any other Reformed Church whatsoever, except perhaps in *Providence*, where it had no such successe as should induce us to embrace it. If they say, yes, in *New-England*, we are very doubtfull of that, (not knowing certainely what is practised there) the rather for that some have endeavoured to establish universall Catechising here upon that ground saying, it was generally used there, which appears not to be true. Besides, if such a Discipline be there, it is no leading example to us, partly because they have had no long experience of it, and partly because there may be much difference between the people there and here; for if all Magistrates,

Miniſters and People were eminent in piety, we need not much care what Government were uſed, no, though it were wholy Arbitrary, for none would injure another (and to this condition the Churches in the Apoſtles times ſeeme neareſt to approach.) But here where it is farre otherwiſe, and in other places in generall, men muſt be wary what Diſcipline and Government they ſet up, preſuppoſing it muſt come into evill mens hands as well as good, yea, and that more often.

5. Whether this Diſcipline be fully ſet down by any ſound Divine, and not rather framed by themſelves, borrowing from ſeverall Churches, and ſeverall Divines, what will beſt ſerve their turne? And whether our three Miniſters agree in all points touching the Diſcipline they would have us embrace?

6. What ſeverall Offices, and how many Officers ſhall be in every Church, and how ſubordinate one to another? And whether the Miniſter ſhall not be the chiefe of thoſe Officers, or as it were the ſupreme Moderator or Governour of them all, without whom nothing ſhall bee eſtabliſhed, and alſo to have the principall hand in putting in and putting out theſe Officers? for ſo they ſeeme to intimate.

7. Whether this Miniſter and his Officers will govern and cenſure the reſt according to ſome lawes or in an Arbitrary way? and if in an Arbitrary way, to whom ſhall they appeale if they have wrong? And who ſhall queſtion and judge the Miniſter if he decline from the truth, or be a wicked liver? And whether this bee not like to prove a very tyrannicall government if it come into evill hands, which muſt be preſuppoſed?

8. If they will govern and judge according to ſome lawes; what be thoſe lawes? whether ſome already extant, or ſome others which they will frame, and who they be that ſhall frame theſe lawes? and what ſhall be the ſeverall penalties or cenſures for Delinquents?

9. What tryall (in things of importance) the party accuſed ſhall be allowed? The Common Law of *England* (to avoyd tyranny and injuſtice, to which the corrupted nature of man is much inclined, and even of Clergy men as well as others) allowes a tryall by 12 indifferent men, which are honeſt and free men, of good ranke, having no dependance, nor are in feare of the Iudge, nor beare no ill will to the party accuſed, but ſuch as are like to deale impartially, and that upon Oath. Whether he ſhall have that or ſome other ſo faire a tryall?

10. What things they be which they will undertake to judge of? and whether any thing ſhall bee wholy reſerved to the judgement of the Civill Magiſtrate? or whether the party offending, or the matter in controverſie, ſhall be puniſhed or judged of both, namely, by the Civill Magiſtrate, and alſo by theſe Eccleſiaſticall Iudges?

11. If they ſay they will judge only of Eccleſiaſticall matters, what are thoſe matters Eccleſiaſticall, and how exempted from the juriſdiction and authority of the Chriſtian Magiſtrate? For the Pope and Biſhop obtained of Kings that ſundry things might bee called Eccleſiaſticall, and ſo belong to their

ſpirituall

spirituall Courts (as they call them) which are no more Ecclesiasticall then other matters which belong not to them.

12 Whether these Ministers and other Officers shall be judged by the Christian Magistrate in all things as other men? or how farre forth they shall bee under his jurisdiction and authority, and how farre forth exempted?

13 From what places of Scripture is such a form of Government deduced, justified, or allowed?

14 Who shall be the other members constituting these intended Churches, and who shall be excluded from them? To this all or some of them at least seem to answer expressly, that they shall consist only of such as are truly regenerate, and can bring sufficient testimony of their conversion and holy conversation; and all others shall be excluded as Heathens, Cananites, Publicans, &c.

15 And seeing they have said sometimes, and will, I suppose, grant, that not one fourth part, nor it may be, one tenth part of the people here or in *England*, are able to bring such sufficient testimony of their true conversion and holy conversation, and thereupon shall be excluded Christian society, and reputed as aforesaid, whether this will not breed a most dangerous division between Church and Common wealth, threatning the ruine of both?

16. I suppose they cannot but be sensible in part, and foresee the desperate issues of such a Separation; and therfore it would in the next place be known, whether they intend not to salve it by some politick course, contrary to these principles, and what good policy can be used to this purpose? For mine own part, I can think of none; for either they must frame Religion to the people as the Popes and Romish Clergy did heretofore, making it suteable to the dispositions of most men; or else (which is more usuall) feign a people to Religion, admitting and accounting whom they list through partiality, favour, and sinister respects, to be truly religious, though they be not, and so receiving them into the Church as true converts, though they can bring no good testimony of their conversion and conversation. This policy (I confesse) may have faire pretences, and would advance them highly above all men; As they which opening, no man can shut; and shutting, no man can open; this would set them as Gods in the Temple of God, the Church, and bring them in infinite gaines. But it would set up many Antichrists, as busie, violent, and rigorous within the small spheare of their activity, as the great Antichrist hath been in his: It would turne Religion into policy, making it serve for humane purposes. *The faith of our glorious Lord Jesus Christ should be had in respect of persons*; It would prove a tyrannicall usurpation over the true Church, as the popish policy hath done; for which, as for sundry other reasons that might be alleadged (if it were not palpably wicked) it ought not to be suffered. Iam. 2. 1.

17. Whether there be any place of Scripture to justifie such a Separation as is afore mentioned? they say, yes; because *John* the Baptist said to the Scribes and Pharisees, *O generation of Vipers, who hath forewarned you to flee from the wrath to come?* therefore a Minister may keep out of the Church such

such as cannot bring testimony of their true conversion and holy conversation; This and other like reasons they alleadge, which are so insufficient, that they need no answer, especially having no purpose, as I have said, to dispute here. But a matter of so great consequence ought to be clearly and soundly proved; which doubtlesse they can never doe.

18. What times they were wherein the Church did thus separate from it selfe all that could not bring sufficient testimony of their conversion and holy conversation? becaus they say, in former times it was the usuall practice of the Church, but shew not in what times, nor where, nor for what causes. There is no doubt but those that live or fall into grosse or manifest sins, may be separated or excluded; Also in times of persecution they would no doubt be very wary what strangers they did admit into the Church; but that's not the thing in question.

19. Many other doubts in this matter they leave untouched or uncleared; As 1. Whether Infants shall be received into the Church by Baptism before they can bring this testimony? 2. Whether those that have been baptized without such testimony, have been rightly entred into the Church, or shall need to be baptized againe? such a rumour there is spread, upon what occasion I know not. 3. What manner of testimony this must be? 4. Who must give it, and whether a mans own testimony may not serve in this case, and when? &c. these and many other like should be cleared, which we passe over.

20. Whether they meane, that any man may of himselfe excommunicate another, when they say frequently, a man may, or I would passe a private excommunication against such or such a man?

21. What they meane to alter in the administration of the Sacraments? I heare there is much variety of late. The last child which I saw baptized, the Minister required the Father to say his Creed, which done, the Minister made an exposition of it, making some doubt also of some part of it, and then asked the Father if he would have his child baptized into that faith, who answering, yea, it was baptized; and thus I heare he useth of late to baptize others. Now it would be knowne, why it may not serve the turne for the Father to testifie his assent to the Articles of the Creed &c. as heretofore hath been used? 2. Whether the child and parent also may not be very uncertaine of the Faith into which the child was baptized, seeing the Ministers exposition is not recorded? 3. Whether they have the same opinion of the Creed that they seeme to have of the Scriptures, that it may not bee publikely read or repeated unlesse it be also expounded by a Minister, and why? 4. Whether this tying of the Baptism to the Ministers exposition, may not serve as a fit opportunity for Hereticks (not yet discovered) to baptize children into their Heresie?

22. Whether the Scriptures be not the word of God, *able to make a man wise unto salvation*, except only then, when they are pronounced and expounded by a Minister? And whether the places of Scripture that we (which are no Ministers) alledge in any case, be not also the word of God, as true and of as much force as if they were pronounced by a Minister?

2 Tim. 3, 15.

23. Whe-

23. Whether the writings of Eminent and approved Divines may not be read in the Church, when there is no Sermon? Nay whether they may not prove more profitable then the Sermons of some schismaticall or other unworthy Ministers?

24 Whether our *English Common Prayer* (having never yet been called in) may not be read in the Church, such things being altered or left out as have bin doubtfull or offensive to good Christians? Or whether it is so faulty that it may not bee us.d at all? Because they will not suffer it to bee read at all where they preach; and as I heare, intend to abolish the reading of it quite.

25 Whether they will permit any other book of *Common Prayer* used in any other Reformed Church, or some other that may be framed, or that no set form at all may be used but such prayers only as the Minister doth then conceive, nor any thing read, no not out of the Scriptures, but what the Minister doth then expound?

26 How long it is they mean when they say *a few dayes*, that they would have men that would be converted or receive a further degree of grace to exercise themselves in humiliation, before they shall partake of those enlightnings and comforts they speak of? and after what manner this is to be done, and from what ground of Scripture?

27 What Covenant it is which they perswade so much all the members of this Church to enter into at their admittance (and which as is thought is already begunne) whereby they must bee bound one to another? and how farre forth they must assist and defend one another? what are the particular parts and circumstances of this *Covenant*, and how it shall be confirmed, whether by subscription or by some solemn vow?

28 Whether he which hath entred this *Covenant*, shall still remayn as hee was, a true member of the Church and Common wealth of *England*, or be of some other Reformed Church, or of some Separate & Independent Church?

29 We grant there is often mention in Scriptures of a Covenant betwixt God and the people, &c. but whether there may be any warrant in Scripture for such a Covenant between all the members of this Church, as they would have? They alleadge for it these words, *And when Paul was come to Jerusalem, he assayed to joyn himself with the Disciples*: where say some, the word *joyn* that is in the originall κολλᾶσθαι, signifies a *joyning by covenant*; but I finde no such thing in my Lexicon. I finde the like word used where it is said, *Then the Spirit said unto Phillip, go near and joyn thy self to yonder Chariot*; where, by *joyning* is meant no Covenant. Other places they alleadge, but we would see some to the purpose if they have any. Acts 9. 26. Acts 8. 29.

30 Whether it bee not injurious to the *Honourable Assembly of Parliament*, to pretend such Innovations or changes to be according to their minde, which they have never authorized, nor declared themselves to have any purpose to authorize or allow?

Many other doubts I have omitted, but by these which I have noted, it may sufficiently appeare, that though they have long preached of these matters,

ters, yet many things remaine very uncertaine. And if they would take the paines to set downe in writing, as aforesaid, all parts of their intended Discipline and Government, it would be very profitable to themselves; for it would give them occasion more throughly to consider it, and more wisely to order it. Is there cause then that they should bee so incensed against those that make question of these things in a moderate and Christian way? or whom they feare will oppose any of them, as to threaten them with the judgments of this life, and of the life to come; yea, to assigne them the lowest places in hell, as if themselves were well acquainted, and had such power in disposing places there, as the Pope pretends to have in purgatory? Surely we learne in our first entrance into learning, *Qui dubitat, qui sæpe rogat, mea dicta tenebit; Is qui nil dubitat, nil capit inde boni.* Is it just or reasonable they should accuse, censure, and defame such an one publikely in the Pulpit, where the party accused cannot, without offending the Congregation, and the Lawes, answer for himselfe, though he be innocent? Surely in all equity the accusation, especially of one that is innocent, ought not to be more publike then his defence or answer is permitted to be. Is it suteable to Christian charity to use heavy imprecations or cursings against such, and when the hand of God is upon such a man in any affliction, as sickneſſe losses, death, or the like; to set him out in the Congregation by evident and well known circumstances, as an adversary to God, and as one whom God was now smiting to destruction for his opposition and obstinacy against the Kingdom and Government of Christ (as they call this their intended Discipline.) Doubtlesse it behoves Ministers to have some feare of God, and respect of man, and to lay aside these carnall weapons, whereby they would affright and terrifie us, that wee should not dare to quitch nor make the least resistance, whilst in the meane time they set up themselves as Lords over us in their intended Discipline, calling it the Kingdom and Govenment of Christ; But if they would indeed set
Eph. 6. 17. up the Kingdome of Christ, let them *take the sword of the Spirit, which is the word of God*, and make good what they deliver, by that. And for us (as many I meane as have care of the preservation of true Religion) let us hold fast to the word of God, and not be discouraged; nor let that goe, though they upbraid us in a scoffing manner, saying, *Come you Scripturians, you Scripturemen that must have Scripture for what you will doe; come, I will give you Scripture enough to overthrow your Religion, turne to* Ezekiel &c. These and many other such speeches, what else doe they relliſh but of a spirit of the old Antichrist, which being now more discovered and expelled from his former habitation, walks about through dry places, seeking himselfe an habitation in some other persons and places, where in a new disguise he may practise his wonted malice undiscovered. Let us *stand fast in the liberty wherewith*
Gal. 5. 1. *Christ ha h made us free*, and not be drawne from the Church of *England*, which we know, to joyne our selves with any new separate and Independent Church which we know not; although we heare many contumelious and reproachfull speeches uttered against the Church of *England*. They ought to be better affected, and to give that honour which is due, as they

which

which have sucked her breasts, and received as their naturall, so their spirituall birth there, if ever they were new born.

We ought to acknowledge, with thanksgiving the aboundant grace and mercy of God towards the Church of *England*; who hath made it no lesse honourable then any other Reformed Church whatsoever, whether we consider the first Reformers, being men of singular Piety, and blessed Martyrs of Christ; Or the purity of Doctrine there publikely professed even to this present. Or the number of holy Martyrs, who have advisedly sealed that Doctrine their blood: Or the eminent lights in the Ministry successively shining there in great number: Or the many and sincere Professors and Practisers of Religon there, ever since the Reformation; Or lastly, if we consider the many great Deliverances which the Lord hath vouchsafed us, from the wicked plots and hostile attempts of the common adversary, crowning all with much prosperity, and causing the fame and glory of it to be spread throughout the world. These and the like have not been seene in their separate and Independent Churches. In the meane time, we deny not, but that besides our many other grievous sinnes, there have beene also many grosse faults and intollerable in the Ecclesiasticall Policy and Discipline, as it was abused by those that were intrusted with it, and many foule effects have thence proceeded, which have (especially of late yeares) corrupted Religion, eclipsed our glory, and laid it in the dust, caused the Lord to hide his gracious and loving countenance from us: And was like to have proved the remedilesse ruine of Church and Common-Wealth: Of which sinnes though wee all stand guilty before God, as having been Authors or Procurers of them; yet it becomes not any, that is, or lately was a member of that Church, to upbraid her with these things in a despightfull manner: Such men accord ng to that saying of the Apostle, *Are jealous over us amisse, yea, they would* (alienate our affections, and) *exclude us* (from the Church of *England*) *that we should altogether love them.* Gal. 4.17. But these corruptions as they have beene for the most part forced upon the Church, by the usurped power of those which were intrusted, and pretended the greatest care of the Church; so they have been, and wee trust will bee cast out and Reformed by the present Parliament.

Now I would not be mistaken, as if I desired to derogate any thing from the dignity of that most eminent calling of the Ministry; I have no such meaning, neither doe I think a worthy Minister to be unworthy or unfit for other the most eminent Offices or callings in Church or Commonwealth, were it not that he hath a most eminent calling already sufficient to take up the whole man, and unmeet to be yoaked with other callings, as the Apostle saith, *who is sufficient for these things*; And the Apostles doe reje such employments with a kinde of contempt saying, *It is not meet that we should leave the word of God to serve Tables*, and a little after, *we will give our selves continually to prayer, and to the Ministry of the Word*, intimating that these things would hinder them from prayer and the ministry of the Word; whereby it appeares, they would not be Deacons, nor take upon them any other Office in or over the Church, but spend themselves wholly 2 Cor. 2.16. Act. 6.2.

in the word and prayer; the like might be manifeſted by ſundry other Scriptures. And the evill of it hath beene ſo generally obſerved in *England*, that (as I heard) *Queene Elizabeth*, when ſhe had conferred upon a Miniſter authority and power to rule, was wont to ſay, *I have ſpoyled a good Preacher to day*. And ſurely (if we obſerve it) the deſire of Superiority and Dominion in or over the Church, in Miniſters and Clergy men, and the readineſſe of Princes and people to conferre it upon them; hath been a principall, if not the principall cauſe in corrupting Religion from time to time, and of ſetting up the great Antichriſt, and many others, as might eaſily be ſhewed if it were not an argument too long for this place.

Thus farre (through the gracious aſſiſtance of God) I have expreſſed my minde in this matter, to the intent I might ſtop, ſo much as in me lies, the ſetting up of a new Diſcipline and Government of our owne framing, ſeeing we are already freed of all thoſe things that have uſually beene burthenſome and offenſive to good Chriſtians in *England*; and that we expect daily the further determination and decree of the Honourable *Aſſembly of Parliament* in theſe things. Or if I cannot prevaile ſo farre as to ſtop it, yet that wee might look before we leap, and underſtand well what we doe before we doe it. Or if neither that may be obtained, yet hence it will appeare, that my ſelfe and ſome others deſerve no blame, much leſſe ſuch evill ſpeeches as are uſually vented againſt us by ſome, becauſe we will not raſhly runne with them we know not whether. And laſtly, I deſire that this may be a publike teſtimony of my judgement in theſe things. For to be preſent, and heare them daily preſſed, and to bee alwayes ſilent, is taken for a ſigne of conſent and approbation.

March 1. 1642. RICH. NORWOOD.

Poſtſcript.

SInce this Advertiſement of mine came abroad (though but a month,) what horrible foreſpeakings, threatnings, imprecations, and cenſures have beene publikely denounced againſt me in ſeverall parts of the Countrey, I ſhall not need to repeat, being too well knowne. Neither will I anſwer them accordingly leſt I alſo be like them; I will only in the feare of God, and by the comfortable aſſiſtance of his holy Spirit apply that ſaying, *How ſhould they curſe where God hath not curſed? Or how ſhould they deteſt where the Lord hath not deteſted?* And thoſe words of *David*, *It may be that the Lord will look on mine affliction, and doe me good for his curſing this day.* A deſperate thing it is for men to blaſpheme againſt ſome good light; and what is it, to acknowledge the good gifts and graces of God in thoſe which they ſo bitterly preach againſt; and to overwhelm them all with moſt foule and feigned ſuſpicions and aſperſions without cauſe? As when they ſay, Satan will not uſe profane and wicked men, but he makes choiſe of thoſe that are of good and able parts, men of a religious life, of a blameleſſe converſation; theſe cloſe hypocrites

Numb. 23. 8.

2 Sam. 16. 12.

pocrites he makes his instruments to oppose the Kingdom of Christ (that is their intended Discipline) &c. with other like speeches. I say it is very dangerous for men thus to give way to wrath and malice. The Scribes and Pharisees did see, and would no doubt have acknowledged the eminent gifts and graces that shined in our Saviour, if he would have applied them to the establishing of their Faction. But because he would not doe so, they maliciously traduced him, and said he had an uncleane spirit; but he reproves their desperate wickednesse, shewing how nearly they did approach, or became guilty of the sinne against the Holy Ghost. And let every man take heed how they doe cunningly fasten slanders, or otherwise shew despight unto the spirit of Grace, because it will not be subordinate unto their ends. I could wish also they would consider the words of *Marsilius Patavinus*, in his Book entituled, *Defender of the Peace*. Where speaking of those that presume to frame or presse *Orders*, *Decrees*, and other parts of Discipline, without license of the true Law-giver or Prince, and endeavour to draw people to the observation of them by surreptitious words, as it were compelling them by threatning eternall damnation to such as transgresse them, or denouncing execrations, reproachfull speeches, excommunications, slanders, revilings, or other maledictions against them, or any of them, in word or writing; such (saith he) are to suffer corporall punishment in a most high degree, as conspirators, and stirrers up of civill schisme, or division in a Common-wealth. For it is saith he, a most grievous kinde of treason, because it is committed directly against the Royall Majesty of the Prince and his Soveraigne Authority; and endeth to set up a plurality of supreame authorities or powers, and so of necessity to the dissolution or overthrow of every civill Government.

They object also, that I am but a Lay-man, and therefore should not meddle with matters of Divinity, applying that Proverb *Ne sutor ultra crepidam*, and saying, that even the Sunne, Moone, and Starres, wherein he hath skill, should teach him that lesson, which alwayes move in their owne spheares, except they be wandring starres, for whom the blacknesse of darknesse is reserved for ever, with many other bitter expressions. But this is an old plea of the Popish Clergy, to hold the people in ignorance and thraldome, and should not be taken up by those that would seeme to be more opposite to Popery then Protestants are. That eminent and blessed Divine Doctor *Sibbes* was of another minde, who speaking in commendation of Mr *Sherland* (that was no Preacher) disdaines not to say he had good skill in controverted points of Divinity, and that he was a good Divine. And surely the calling of a Christian is of that importance, that he must, if need so require, omit whatsoever calling he have besides, to make good that one most necessary, neither can he justly be charged to move out of his spheare whensoever he meddles with matters of Christianity and Religion, especially such points as he is pressed to embrace and submit unto. The Apostle exhorts us all, that *wee should earnestly contend for the faith which was once delivered unto the Saints*. And I may fitly answer them in the words of that renouned Souldier of Christ Doctor *Bastwick*, who being checked by the Bishop of *Canterbury* in like sort as I am by

these,

these, that he being a Physitian, a Lay-man, should presume to write of some points in Divinity, answers in Latine, to this purpose in English.

I writ a Book (saith he) not to finde my selfe employment or to stirre up strife, but of a Christian minde and affection, according to my duty to God and my Prince. The reproach of a Lay-man toucheth not me, for he which hath vowed himselfe to Christ is one of Gods Clergy. The ancient Church doth not acknowledge that surname of a Lay-man, but reckons it among the *Solœcismes* of the Beast. We have giyne, promised, and vowed unto Christ in Baptisme our name and faith; and have solemnly denounced battell against the flesh, the world, the devill, heresie &c. against which wee must fight unlesse wee put off the reverence and respect of our Vow. How unseasonable is it then to ask by what authority we fight against these? (And a little after) shall that be a fault in me, which is a praise to Divines? They exercise phyfick Grazing merchantdize, they husband their grounds, plant, gather in their fruits, they all may doe all things, I envy not; yet I wonder we should be so streightned, whilst they have such liberty. But if some blunt fellow should ask a Divine, Hear'st thou good man, what hast thou to do with the Court, with privy Councell, with Seats of Judgement? what hast thou to doe with renting lands, with planting vineyards, with breeding cattell, with money the provocation of all evills? would he not check such a bold question with some sharp answer? yes doubtlesse he would. What then should we doe when we are asked, What wee have to doe with God with Christ, with Religion, with the Truth? We will laugh to scorne such envious questions, and performe with diligence what God calls us to. We will endeavour with all chearfulnesse the defence of the truth, the conservation of Religion, the observation of our fidelity and allegiance to that Soveraigne Authority which is over us; rendring an account of our endeavour to him, to whom wee have vowed our selves &c. He that desires to see his defence more at large, may peruse his *Apology to the English Prelates.*

Rom. 16. 17. *Now I beseech you brethren, mark them diligently which cause division and offences contrary to the Doctrine which yee have learned, and avoid them.*

18. *For they that are such serve not the Lord Iesus Christ, but their owne bellies; and with faire speech and flattering, deceive the hearts of the simple.*

March 30. 1643.

FINIS.